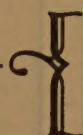


The HISTORICAL BULLETIN

 A CATHOLIC QUARTERLY
for Teachers and Students of History

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No. 2

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of 1884

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Belgian Elections of 1884

Clarence A. Herbst, S. J., M. A.

Creighton University, Omaha

NESCIT BELGA haereticum subire jugum may be said as truly of the end of the nineteenth century as of any other time. That is why the Liberal party went out of office in the Belgian Elections of 1884. Oppression in the name of Liberalism is no less tyrannous than oppression under a dictator. The Belgians found that out in the early eighties. Old men then living in Brussels could remember the days of 1830 when an incensed people declared their independence from the Dutch king, William I, because he infringed upon their rights in law, language, administration, religion, expression, and economic matters. They could recall, too, that it took nine years and some drastic measures to get that stubborn sovereign to acknowledge the separation of Belgium from Holland. Hard-won liberties gradually began to slip away with the Liberal ascendancy of 1847. After thirty-two years had passed, this anti-clerical party succeeded in foisting on the nation an education bill that secularized the schools. Its drastic enforcement alienated even some of the Liberals themselves, and the Catholic party came in to lead the country to democracy and reform till World War I broke out.

New Laic Laws

Education was the cause of the Belgian change in government in 1884. According to the Constitution, education is free, whether it be primary, secondary, or higher. Accordingly, a Catholic university was reopened at Louvain in 1834. The Masons founded the University of Brussels, at Ghent and Liège were established state universities. Catholic education thrived especially. The Liberals could not stand this. When in 1878

they had obtained a majority in both houses, a bill was prepared which became law as Van Humbeck's Education Bill of 1879,¹ in spite of the fact that the school system as organized along the lines of the bill of 1842 was working well and to the general satisfaction. Religious instruction was dealt a heavy blow by the new act. Subsidies to churches, religious teachers, and services were revoked. Unprepared lay teachers were put into the schools. The right of the communes over the schools was taken away; palatial school buildings were forced on communities by the central government; commissioners were sent out to force the new law on unwilling people. An odious Ministry of Public Instruction was created. Diplomatic relations with the Holy See were broken off. Still, two-thirds of Belgium was Catholic. The Catholic bishops condemned the law. Catholic parents were forbidden to send their children to the new schools and Catholic teachers resigned. Catholic schools were built at once, and M. Frère Orban's ministry found itself squandering millions of the people's money on school buildings and teachers which the people did not want and would not use.²

¹ The Catholics called the enactment of 1879 *La Loi de Malheur*. The Holy Father, Leo XIII, who had himself been legate to Belgium, expressed his views on the law and on the situation there in an allocution to the Cardinals August 20, 1880. Cf. *Acta Sanctae Sedis*, Romae, typis polyglottae officinae, 1865-1908, 41 volumes, 13, 49-55.

² Within eighteen months the bishops had opened schools in all the communes. There were more pupils in their schools than in the communal ones. These facts are admitted by an outstanding Belgian Liberal of those times, M. Emile de Laveleye, writing in *The Contemporary Review*, XLVI (August, 1884), 288 ff. It is to be feared that it is from this writer that the press, especially the English press, took its unsympathetic attitude

Successful Catholic Reaction

Five years of such abuse was more than enough for liberty-loving Belgians. Then came the elections of 1884. The Catholics felt themselves weak, yet they put their hand bravely to the task of throwing the Liberals out of office. Conservatives sided with them, so did the Independents. The list of candidates for the June elections was approved by all the parties in the coalition. On the other side, the Liberal Progressionists and Doctrinaires fought among themselves and opposed each other, so the Radicals proposed four candidates of their own and refused to withdraw them. Thus divided, as against a united opposition, even the Liberal newspapers foresaw a coming defeat and to help forfend it, calumniated the Catholics.

The elections for the House of Representatives took place on Tuesday, June 10. It was a day of much suspense for friends of liberty. But the issue was not long in doubt, for early returns showed a Catholic victory. When all was over, of the 158 members in the House eighty-five were Catholic, twenty-one Independent, fifty-two Liberal. The Senate, standing with a slight Liberal majority (thirty-seven Liberals and thirty-two Catholics) would have to be dissolved. It was on June 18. New elections for members of the Senate³ were to be held on July 8. This election was not decisive but indicated a Catholic victory. In a second ballot by bye-elections a Catholic majority of sixteen was returned to the upper chamber. This was the greatest political defeat for a Belgian party since 1830, and the day after the elections for the lower house the Liberal papers honestly admitted their party had suffered a catastrophe.⁴ The new government took office at once, King Leopold II calling M. Malou to form a cabinet. He chose men very pleasing to the country, leaders and men of ability. M. Woeste was Minister of Justice, M. Jacobs of the Interior and Public Instruction; the odious

toward the struggle of the Catholics and Conservatives in the Belgian elections of 1884. Witness, for instance, *The Nation*, XXXIX (August 21, 1884), 152-153. The *London Times*, too, relied upon him. So, although he makes some favorable concessions to the Catholic party, he is not pro-Catholic by any means. And he makes some remarkable statements. How, for instance, the school law of 1879, which so lavishly wasted money and violated the rights of the majority of Belgians, was an "excellent" law, as M. de Laveleye says on page 288 of the article mentioned above, is hard to see. On page 291 he says: "A recent inquiry, made by our Parliament, has revealed by what objectionable means the priests have attained their success." One cannot help wanting to know what these means were, and how the priests used them. Perhaps M. de Laveleye unwittingly expresses his own sorry plight when he says (p. 293): "A Catholic is logical. He respects the Church; he obeys it; whilst the Belgian Liberal is, in his own mind and conduct, a contradiction even to himself. He spends his life in maligning the clergy, but, at the same time, yields his wife and children, and often himself, to them. How can strength come out of such weakness?"

³ Half the Senate in Belgium was elected every two years. So in 1884 the Catholics could not touch the other half.

⁴ Here are four Liberal papers and their remarks:

L'Indépendance: "C'est un cyclone."

Étoile Belge: "Le parti Libéral est battu si pas abattu."

Flandre Libérale: "La victoire des Catholiques était prévue, mais elle dépasse et de beaucoup les prévisions les plus pessimistes."

L'Echo du Parlement: "C'est plus qu'un effondrement, c'est un désastre."

(Quoted in *The Month*, LII (November, 1884), 337.)

Ministry of Public Instruction as a single office was suppressed.⁵ On June 18, M. Woeste caused the work that was being done in revising the civil code at the University of Ghent to be suspended, because it was hostile to Catholic rights.

On Monday, July 21, a *Te Deum* was sung in the Cathedral in Brussels at which the King and the Cabinet assisted. Next day both houses convened. On July 23, two measures were proposed: one for the restoration of relations with the Holy See, the other to repeal the Education Act of 1879. M. Moreau, Minister of Foreign Affairs, introduced the former as follows:

For more than half a century, whatever had been the political vicissitudes of the country, Belgium has ever maintained its diplomatic relations with the Holy See. In 1872 a vote for the suppression of the credit in the Budget for our Legation at Rome was proposed, but after a long discussion was negatived by sixty-three votes to thirty-two. In 1880, these relations were broken off under circumstances the remembrance of which will never be effaced. Since then the Opposition on many occasions testified its desire for the re-establishment of these relations, and its intention of so doing should it ever come into power again. . . . A few days after the constitution of the new Cabinet, his Eminence the Cardinal Secretary of State took upon himself the initiative with an official communication expressing the feelings of great affection His Holiness has ever entertained for Belgium and his ardent wish to see diplomatic relations reopened. . . . With the King's sanction we at once associated ourselves with the wishes of the Holy Father, being convinced that we were the faithful interpreters of the desire of an immense majority of the people.⁶

On August 8, relations with Rome were restored, in spite of opposition from M. Frère-Orban and M. Rolin Jacquemyns, by a vote of seventy-three to forty-four.

Before August was over the new Education Bill had also been passed by a vote of eighty to forty-nine. Again the minister in whose field it lay, M. Jacobs, Minister of Interior and Public Instruction, summarized the situation.

The law of 1842⁷ was to a certain extent a law of centralization. . . . The law of 1879 was a law à outrance, and in its application the very text of the law was suppressed. It was the State that determined at its will the number of primary classes, guardian and adult schools, in each commune; it was the State, too, which determined the number of masters, who instructed them, who nominated them. The School Budget was fixed by the State. . . . In 1842 it was possible to establish an educational system applicable to the whole country, but a measure of this kind is impossible in 1884. A system of centralization could not now have any other result than that of imposing on one or the other parties that divide the country, the ideas of the other. This cannot any longer be thought of. The Belgian Catholics have suffered too cruelly the heavy weight of the law of 1879, to think for one moment of imposing a similar burden upon their opponents. If we desire, I do not say to satisfy everyone, for it would be childish to imagine this possible, but to respect the interests of each, so far as is possible, the State must abandon direct school management.⁸

The new bill put school control back into the hands of the communes. If twenty fathers of families with chil-

(Please turn to page forty-one)

⁵ The whole list of ministers can be found *Ibid.*, 335.

⁶ *Ibid.*, 341-342. Official relations between the Belgian monarchy and the Holy See had first been set up in 1832. Leopold I, although a Protestant, saw the advantages this might bring his people, so many of whom were Catholic. Immediately after the Catholic victory in June the pope had made friendly overtures to the new government. Mgr. Rotelli of Perugia became the new nuncio to Belgium.

⁷ Cf. John A. Mooney, "The School Question in Belgium" in *The American Catholic Quarterly Review*, X (July, 1885), 532-560, for a good summary of educational legislation in Belgium from 1830 to 1884.

⁸ Quoted in *The Month*, LII (November, 1884), 342-343.

Two Swords

Louis A. Rongione, O. S. A., M. A.

Augustinian Academy, Staten Island, New York

IT MAY be trite, but it is nevertheless true, to say that history repeats itself. Equally true is the aphorism which calls repetition the mother of studies. History, therefore, holds the key to the solution of many modern problems. It is quite reasonable then, nay, most imperative at times, for us to seek out and examine assiduously the annals of a similar controversy, in order to understand the causes underlying some current dispute.

When, in our own day, we find a Protestant American trying to explain the "true" relationship between the Catholic Papacy and Italian Fascism, when we read of atheistic Communists maligning the Holy See by portraying the pope as a supporter of dictatorship, we are not greatly surprised. Upon reflection we discover that such slanders are by no means unprecedented in the checkered history of the Church. In their attempts to discredit and divide the Catholic Church, enemies have always resorted to the practice of spreading wilful misunderstandings, half-truths, calumnies.

It is not the aim of this study to refute a recent assault on the Vatican. The modern instance is recalled merely by way of comparison and as an introduction to another controversy between the *two swords*—the sword of temporal power trying to subjugate the sword of spiritual power. We refer to the controversy between Pope Boniface VIII and King Philip the Fair of France. It was this controversy which led to the Bull *Unam Sanctam* and the assault of Anagni; and it was the Bull *Unam Sanctam* in which the relationship between Church and State was clearly defined. In this essay, we shall outline the events which led up to the Bull *Unam Sanctam*, and we shall vindicate the conduct of Boniface in this dispute between the two swords.

Pope Nicholas IV died on April 4, 1292. So great was the disagreement among the cardinals, that not until two years later was a new pope elected. On July 5, 1294, the papal tiara was conferred on Peter Morone, founder of a Benedictine congregation. The new pope, who took the name of Celestine V, was a saintly man but totally lacking in administrative ability. Soon it became evident to the pope himself that he was not one who could rise to the occasion and cope with the demands of the time. After consulting with Benedict Cardinal Gaetani, an expert in canon law and one of the most learned men of the papal court, Pope Celestine decided to abdicate. On December 13, 1294, he delivered his act of abdication before a full consistory and resumed the monastic habit. He withdrew a freer and happier man. On the first day of the ensuing conclave, the unanimous choice of the electors was Cardinal Gaetani, who took the name of Boniface VIII.

Boniface and Philip the Fair

Boniface was seventy-eight years old when elected,

but he was remarkable for his youthful energy. A consummate jurist, he knew his rights and those of the Church and insisted upon them. His convictions in regard to the grandeur of the papacy were most profound. It was his aim and burning ambition to influence all Christians, both subjects and rulers, by his salutary advice especially in behalf of peace. However, the ideas entertained by civil rulers and legists, and in particular by Philip of France and his court, were soon to clash with those of the pope. Nationalism was on the increase, and it encroached on the rights of the papacy.

The chief actors in the events which culminated in the bull *Unam Sanctam* and the tragedy of Anagni were Boniface VIII and King Philip the Fair of France. The luxurious living at the court, the lavish administration, and the constant warfare of Philip caused him serious financial embarrassment. To replenish his fast dwindling coffers, he combined the means used by rulers in our own day and age. He despoiled bankers, Jews, and the Knights Templars of their goods. He struck counterfeit money, and levied heavy taxes on serfs, commoners, and noblemen. The clergy, too, he taxed heavily; and subjected them to a systematic extortion in the interests of the different war parties.

As bad as conditions were in France, the clergy of England were subjected to taxes which were even heavier than those levied by Philip. Boniface came to the rescue of his clergy with the Bull *Clericis Laicos* (Feb. 25, 1296), in which he forbade all clerics to pay any taxes to lay people out of ecclesiastical revenues, without the pope's permission. Although the bull was especially directed against Edward I of England, Philip preferred to take personal offence. A few months later (Sept. 25, 1296), the pope published the Bull *Ineffabilis Amor*, which explained the previous bull and assured Philip of the kindly regard of the Holy See for the throne of France.¹ The tone was conciliatory in the extreme and insisted only on the pope's permission being sought to tax the clergy.

Philip was not to be appeased. He forbade any money to be exported from France, and denied to all foreigners the right to carry on commerce with France. This was a severe blow to the sources of revenue of the pope. The situation was tense. In Italy, the Fraticelli were making things unpleasant for Boniface. The opposition of the Colonna family was so strong that Boniface had to carry on a veritable crusade against them. The pope found it necessary, therefore, to tone down even the mild language of the Bull *Ineffabilis Amor*. On July 31, 1297, he issued the Bull *Etsi de Statu*, in which he allowed the king to decide for himself when taxation of the clergy was necessary. Philip had triumphed in his violation of the pecuniary immunity of the clergy.

¹ Cf. Reuben Parsons, *Studies in Church History*, p. 413.

Instead of being appeased by the conciliatory attitude of Boniface, the king began new trouble, this time in regard to the judicial immunity of the clergy. During this controversy, the pope had appointed to the See of Pamiers Bernard de Saisset, whom Philip bitterly despised. To make matters worse, the pope commissioned Bernard to protest to the monarch for his many violations of ecclesiastical immunity and to urge upon the king a crusade against the infidels. Unfortunately, Bernard assumed the hauteur of an officious military regionalist. To say that Philip was annoyed would be a gross understatement. On false charges of conspiracy and treason, he had Bernard arrested on the night of July 12, 1301. An assembly presided over by the king tried the bishop, who was left in the custody of Giles Aiscelin, Archbishop of Narbonne and Metropolitan of Saisset. A copy of the accusations was sent to Rome.

Now it was Boniface's turn to become indignant. The time for conciliation was at an end. Boniface saw only one thing, namely, the violation of ecclesiastical immunity. On December 4, 1301, he wrote the Bull *Salvator Mundi*, wherein he demanded the immediate release of the bishop of Pamiers, and insisted on the right of the prelate to come to Rome and there to plead his case before an ecclesiastical tribunal. On the following day, Boniface issued the Bull *Ausculda Fili*, in which the pope's spiritual supremacy over kings is restated and all the grievances against Philip are recapitulated. In this bull was included a convocation of a synod to be held in Rome on November 1, 1302, to settle this vexing problem.

Agents of the king of France contrived to replace this Bull, *Ausculda Fili*, by a forgery entitled *Deum Time* (also called *Scire Te Volumus*). This pseudo-bull claimed, in harsh terms, that the king was subject to the pope even in temporal matters. The apocryphal bull, together with an insulting letter, a copy of which was sent to Boniface, was circulated throughout France; and, by means of this trickery, the nation was soon won over to the king. Plans were made to set up a national assembly in opposition to the synod which was to convene at Rome. Divided between their duties to the pope and their loyalty as French citizens, the clergy petitioned Boniface to yield to Philip. Boniface answered by saying that any bishop who would absent himself from the synod would be deposed.

Unam Sanctam

The synod opened on All Saints' Day (1302) as Boniface had proposed. First, the calumnies which had been spread about the pope were refuted, and then the famous Bull *Unam Sanctam* was drawn up and published. This bull explained clearly the relation of the temporal power to the spiritual power. No mention was made of France; but the obligation of every Christian, without any exception, to submit to the authority of the pope was dogmatically defined and pronounced:

"We declare, say, define, and announce that it is neces-

sary to his salvation that every human creature is to be under the Pope."

The composer of the bull was, most probably, Aegidius Romanus (Giles of Rome), Prior General of the Augustinians and later Cardinal Archbishop of Bourges. His writings and those of Blessed James of Viterbo, another Augustinian, exerted much influence in favor of the pope when Philip was campaigning for his national assembly in opposition to the Roman Synod of All Saints' Day.²

The Bull *Unam Sanctam* develops the following truths:

1. We must confess One, Holy, Catholic, and Apostolic Church, outside of which there is no salvation.
2. Christ is the Head of the Church, and His vicar is St. Peter and his successors to whom Christ entrusted all the faithful (*John* 21, 17 and 10, 16).
3. In the power of the Church there are two swords (*Luke* 22, 38), the spiritual and the temporal (*Matthew* 26, 52).
4. The spiritual sword must be used by the hand of the priest; the temporal is to be used by the hand of the civil ruler, but according to the will of the priest for the Church.
5. The temporal sword must be under the spiritual since all authority is from God (*Romans* 13, 1-2).
6. Whence it follows that the spiritual power has the office to teach the temporal power. When the temporal power deviates from the right course, it is judged by the spiritual power. When the spiritual power deviates, the higher spiritual power judges the lower; but if the higher spiritual power deviates, it can be judged by God alone (*I Corinthians* 2, 15).
7. The supreme spiritual power, although given to and exercised by man, is not human but divine authority because it was conferred on St. Peter and his successors by a divine decree (*Matthew* 16, 19). Whoever, therefore, resists it, resists the ordinance of God.³

The theme of the entire bull was taken from *Jeremias* 1, 10: "Lo, I have set thee this day over the nations, and over kingdoms, to root up, and to pull down, and to waste, and to destroy, and to build, and to plant." The bull was released on November 18, 1302.

A study of the full contents of the bull shows beyond doubt that Boniface did not claim supreme feudal tenure over individual states, as Philip and the rest of the pope's enemies chose to pretend that it did. The pope merely stated principles covering the relations between the spiritual and temporal power, which principles are applicable to all Christian states and which were recognized by the civil codes of that era.

The Consequences Following Excommunication

Boniface sent Cardinal Lemoine, a favorite of Philip, as Papal Legate to France; but Philip was not mollified. Aided by William of Nogaret, his chancellor, Philip composed a violent diatribe against the pope. Further, the king proposed a general council to try the

(Please turn to page thirty-two)

² Cf. Sr. Mary Mildred, *The Conflict Between Boniface VIII and King Philip IV, the Fair* (Ph. D. Dissertation), Catholic University, 1927, p. 140 ff.

³ For full text of the Bull *Unam Sanctam* both in Latin and English, cf. Sr. Mary Mildred, *op. cit.*, pp. 113-116.

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EDITORIAL

Historical Imagination

A shocking combination of ideas, surely! Something not to be tolerated, unless it be confined to the field of historical fiction or that hybrid stuff called romanticized history! Then, of course, even the serious historian will allow, most everything goes. But, after all, is imagination something which the sound historian should reject as he sets himself, in lecture or in writing, to reconstruct a segment of the past? We think not, and we affirm this conviction even at the cost of possible, even likely severe criticism. Whether what is here set down to substantiate that conviction be valid or not, it may have the merit of stirring up thoughts which can, in the end, prove decidedly fruitful. We think best when we are challenged.

Now, when we make a plea for imagination in the historian, we ask that he be nothing more than human as he attacks his problem. As soon as he, in his too eager desire for what he terms "scientific truth" and which history can never give, as soon as he—to repeat—divorces himself from a certain prudent use of his imagination, he thereby condemns his presentation of the past to a truly regrettable lifelessness, only too often associated with this subject of his competence and predilection. To be sure, the historian cannot paint the past according to pure fancy nor according to an unsubstantiated concept of what it should have been. He must follow the evidence of his documents. But . . . And there is the crux.

Few events of the past, even the so-called important events, were so well recorded that we can reproduce every detail, physical and human, of both action and setting. There are always gaps which, if our picture is to be intelligible and our story coherent, we must contrive to fill in one way or another. And filled they are, unless, as hinted, a somewhat misguided devotion to so-called objective history forces us to present fragments and assemble the scattered bits into a quite meaningless pattern. That, we maintain, is hardly history. How can these gaps be filled? We answer, by using historical imagination. It is a strange thing: the archeologist does

it all the time and no one objects, rather is he lauded for his effort.

History is the story of man—political, economic, social, intellectual, religious. It is written by men, who in becoming historians have sacrificed, or at least should have sacrificed, none of their human nature. Man changes little through the ages, at least fundamentally. In every age, be it primitive or ancient or medieval or modern, man is the same rational animal, endowed with the same natural instincts of self-preservation and self-reproduction, the same rational faculty which drives him on in the quest of truth, the same volitional craving for the good and the quiescent satisfaction born of the possession of them both, truth and goodness. He is the same combination of matter and spirit, subject to the same struggle of the animal which seeks to possess and rule him and the rational soul which raises him to the pinnacle of visible creation, making him its lord and king. Historical man and the historian and the historian's friends and acquaintances are but individuals of a same species. Time and space have not changed nature. Why, then, cannot the historian feel and plan and think and dream with his subject? Why cannot he take his experience and his observation, garnered in relationships with other men, and judiciously apply his own personal reactions or those which he has noted to the subject of his historical researchings? Is he going to be far wrong in his surmise?

Hungry men do certain things; proud men only too often follow a broad general pattern; weak men rather consistently fail in the face of obstacles; ambitious men know few new approaches. The evidence, perhaps distressingly scanty, will help the historian correctly to delineate the individual and accidental factors, but underneath man remains the universal. How well the Greeks realized this. And out of their realization grew those masterpieces of human character portrayals which defy time and space. If we know ourselves and understand the humans roundabout us, whom we can observe and whose actions and reactions we can study, we have a wealth of sound information to apply to our particular

subject, non-documentary but fine human data which can be used judiciously to fill in History's *lacunae*. Emphasis, obviously, goes on the adverb "judiciously." The brand of historical imagination here prescribed is one which is serviceable only after diligent and painstaking research. This last can never be dispensed with under any circumstances. Imagination is not the foundation, but the final coat which gives lustre and beauty to the work.

There are such things as national or racial traits which can be called upon to help complete the picture. Of course, we are not going to make every Latin emotional and every Nordic cold, every Greek a philosopher or artist and every Roman a soldier or administrator or engineer. But that thing called "national genius" can throw its light into the shadow of an insufficient documentation. British practicality, Hispanic individualism, American youthfulness, German precision, Italian light-heartedness, Gaelic enthusiasm, French volatility can help to explain much which the documents often fail to mention. Just as often, one or other can help to explain even what the documents do mention.

And, when we rise above the individual and treat of nations, historical imagination is, if anything, even more necessary. The nation is, after all, simply a group of men, whom customs, language, traditions, geography have welded together. In many respects nations are little more than overgrown individuals. Here the call for judiciousness is even greater than before. But why cannot the reactions of an individual whose personal pride has been piqued serve us as a key to interpret certain situations of a kind wherein a nation is involved? There is not a great deal of difference, save in degree, between the individual and the nation suffering from an inferiority complex or cursed with its opposite. Look for the same loud assertiveness, which actually seeks to cover a fund of timidity and, perhaps, of accomplishment; or, in the second case, watch the same disgusting tendency to be patronizing or the same intolerance and haughtiness, the same swagger, the same self-satisfied assurance. The impracticality of the poet, the philosopher, the dreamer can find expression in a nation, as can the down-to-earth outlook of the practical man. Can such a brand of historical imagination go wrong? If it does, it fails in the direction of the human and the humanistic, which, so it would seem, is a lesser sin than to rob historical man of a soul.

If history ever comes to that sorry pass, of being so brutally scientific that the human fades, then history has lost its right to consideration as a branch in the American school or college curriculum. If it is scientific truth which the student wants, then let him seek it where it can be found, in the natural sciences. If, on the other hand, he would learn of man, then let History give him man, and man in all the fulness of his splendid human nature.

But, once again we would wish to issue a word of caution. This plea is not an invitation to forego research and all that it connotes. Only when based on evidence should historical imagination be allowed a chance to operate. And, when it is called into play,

its field is to be limited to the scope of the humanly probable. Sheer fancy must be excluded. It is easy enough to warn the reader or the hearer with a word or phrase as to where documentation stops and prudent surmise begins. History, as we see it, does not lose, but rather gains by the process. Unscientific! Perhaps! But how can History ever hope to rival the cold certitude of the natural sciences as long as it must deal with so variable a factor as man's free will? Certainly, we can be sure that this or that thing happened. But is History merely a record of events, otherwise devoid of the warmth of humanity? Try to make a chronological or a genealogical table interesting.

We have said it before in these pages of THE HISTORICAL BULLETIN and will probably say it again: The job of saving the humanistic in the education in the world of Tomorrow may very conceivably rest largely in the power of the historian. No one will deny that an even brighter day than ever before is dawning for Science. We greet its coming and rejoice for the new truth which it will bring. But we also fear, too, lest preoccupation with matter makes us so material, so practical, so down-to-earth, that finer human values be forgotten. But, in order to save the human, we must first be very human ourselves.

Two Swords

(Continued from page thirty)

pope. All the while a malicious campaign was conducted throughout France to poison public opinion against Boniface. In the Summer Parliament of 1303, the pope was charged with a series of atrocious crimes. When Boniface heard of the proceedings, he protested against the imputations. In a consistory held in his native city of Anagni, August, 1303, Boniface purged himself by a solemn oath of the crimes imputed to him. He then ordered the Bull *Super Petri Solio* to be drawn up, wherein Philip was excommunicated and his subjects were absolved from their allegiance to the king. The bull was not to be published until September 8, and then only in case the king remained contumacious.

However, the news of this bull leaked out and reached the ears of Philip who took drastic action against the pope. The king's agents, Nogaret and Sciarra Colonna, supported by the treachery of the Ghibelline magistrates of the city and aided by the soldiers under the royal standards of France, took over the city of Anagni. The papal palace was attacked, and an entrance was forced. Boniface cried out to the faithful attendants who were offering resistance: "Open my doors, for I desire to die a martyr for the Church of God." Hastily he donned the pontifical insignia, and when the ruffians burst into the papal apartment, they faced a dramatic scene. The venerable eighty-seven year old pontiff was seated calmly upon his throne facing the altar. On his head he wore the tiara and in one hand he held a cross, while the other hand grasped the symbolic keys.

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Chaucer and the English Language

Hugh Graham, Ph. D.

John Carroll University, Cleveland

FOR nearly three-quarters of a century the language of Chaucer has been studied with minute care.

Ten Brink in Germany and Skeat in England led the way and were followed by a host of others; while in the general field of Chaucerian scholarship three Americans, Kittredge, Manly and Robinson, have been the most conspicuous. One result of the accumulation of scientific data is that many views once current are no longer tenable. Unfortunately, however, not a few teachers and textbook writers have failed to keep abreast with research in this field. They are still wedded to the idea that Chaucer created the English language or at least transformed it into a medium suitable for literary expression. These and other outmoded views are, no doubt, perpetuated by the uncritical echoing of textbook commonplaces and quotations detached from their context, such as Spenser's "well of English undefiled."

It is a rather remarkable fact that so many of Chaucer's successors failed to understand a fundamental principle of linguistic development which was perfectly clear to the great poet himself. I refer to the fact that a living language is constantly being transformed with the passage of time: "Ye know ek that in forme of speche is chaunge" Chaucer reminds us in *Troilus and Criseyde*,¹ and towards the end of the same poem he addresses his "litel boke," fearful of the mangling it might undergo at the hands of incompetent scribes or of readers who might maltreat the verse through sheer ignorance of the meaning and pronunciation of the words:

An for there is so great diversity
In English and in writing of our tongue,
So pray I God that none miswrite thee,
Nor thee mismeter for default of tongue.
And read whereso thou be, or else sung
That thou be understood, God I beseech!²

Thanks to the advances made in the study of the phonetic changes which the English language has undergone, no modern scholar would be guilty of such an unbalanced judgment as that of Dryden, one of the greatest critics of his age. "The verse of Chaucer," he wrote, "I confess is not harmonious to us. They who lived with him, and some time after him, thought it musical, and it continues so, even in our judgment, if compared with the numbers of Lydgate and Gower, his contemporaries." This condescending mixture of praise and censure is due mainly to the fact that in Dryden's generation the pronunciation of English had undergone such a change that the beauty of Chaucer's versification was no longer fully appreciated. The moral is that, if we are to do justice to an author, we must make ourselves familiar with the language of the period in which he lived and read his verses as he intended that they should be read. In this connection it is interesting to contrast the judgment of a great American Chaucerian with the opinions

expressed by Dryden and other critics of past generations.

"The language of Chaucer," wrote Professor Manly, "is interesting and important, both because it is the form of English written by one of the greatest writers who ever used our language and because it lies, in time and stage of development, about half way between the English of Alfred the Great (Anglo-Saxon) and that of our own time."³

Chaucer's fame rests, in no small degree, on the fact that he wrote solely in the English language, and that too at a time when his learned English contemporaries preferred to write in Latin or in French. It may be well, therefore, to make a rapid survey of the remarkable linguistic revolution, or rather evolution, that was taking place in English society during the latter (Chaucer's) half of the fourteenth century.

The Trend of the Time

From the introduction of Christianity at the end of the sixth century Latin had a prominent place in both the ecclesiastical and secular affairs of England. From the Conquest in 1066 until about the year 1250 French was the language of the Court and of the higher ranks of society; but during the century extending from approximately 1250 to 1350, the use of the English language had ceased to be considered a mark of vulgarity, although a knowledge of French continued to be part of the education of a gentleman until as late as 1385. It is true that a foreshadowing of the eventual displacement of French by English can be seen as early as about 1200, the approximate date of both *Ormulum* and Layamon's *Brut*. It is also worth noting that the *Ancrene Riwe* (1200-1250) was used in an English version along with others in French and Latin. Professor Chambers has shown that such devotional literature as the *Riwe* bridges the gap that was once supposed to exist between Old and Middle English.

In secular life parallel changes were in evidence. In 1258, the first government document was issued in English as well as in French and Latin. Not only was English rising in the social scale, but French gave signs of displacing Latin as the official language of the nation. English, however, continued to grow in popularity. Two important developments helped to extend the use of English at the expense of French: one was the rising spirit of nationalism and an antipathy to the French resulting from the Franco-English wars; the other was the Black Death, or Great Plague of 1349, which all but cleared the country of French priests and religious and extended the use of English as a medium of social intercourse.

The year 1340 is an important one in English history; for long it was the accepted date of Chaucer's birth, but scholars, while failing to agree as to the precise year,

¹ Book II, lines 22-23.

² *Ibid.* Book V, lines 1793-1798, (spelling modernized).

³ *Canterbury Tales*, p. 88.

are inclined to believe that the poet was born a few years later. There is, however, an event of national significance which is definitely associated with this year. I refer to the abolition of the "law of Englishry" which kept the English tongue in a subordinate position. From this time onward legislation ceased to recognize two races: henceforth, all natives of England were Englishmen. In 1356, it was first enacted that cases in the sheriff's court should be pleaded in English, instead of French, as heretofore. Seven years later, English became in theory not only the language of the King's law courts, but also, to some extent, of Parliament. The latter event was probably due to the growing importance of the Commons. The fact that the Chancellor opened three successive parliaments (1362-1364) with English speeches was a definite official recognition of the linguistic trend of the nation.

The extension of the use of English for educational purposes was no less significant. In 1329, Higden, the chronicler, complained that English boys had to construe their Latin in French which they rarely understood. His translator, John Trevisa, however, tells us that since the Great Plague of 1349, John Cornwall, a master of grammar of Merton College, Oxford, made his pupils construe in English. This important educational reform apparently spread with comparative rapidity, so much so that by 1385 the practice was universal in the Latin grammar schools of England. It might be added that John Trevisa himself rendered a useful service by turning some of the pseudo-scientific, encyclopedic material into English, thereby increasing the rather scanty stock of this type of vernacular literature.

Whether the improved method of teaching Latin reached London while Chaucer was still of grammar school age is not known. It is generally believed, however, that he spoke both French and English from childhood, as might be expected in case of one of his social rank at this period, and if the method of teaching Latin through the medium of English was in vogue in London, as one might reasonably surmise, he may well have acquired at an impressionable age valuable experience in the use of English as a written language.

What Claims?

The claim that Chaucer created the English language is, of course, absurd: that would be an accomplishment far beyond the powers of any writer, however illustrious. Any such claim, or even a less sweeping one, ignores the well-authenticated facts about the development of the English language. Chaucer was a Londoner, and, as a member of the Court circle, he associated with the classes that spoke the best English of his day. A minute comparison of his language with that of the London archives shows that the two correspond in all essentials. He neither invented nor altered grammatical inflections, and it is doubtful whether he made any additions to the English vocabulary. He wrote much as members of good society spoke, occasionally using colloquial expressions and even slang: his language is far from being bookish.

The English of Chaucer's London was not uniform. It contained both northern and southern elements and

may be best described as late Middle English of south-east Midland type. The tendencies which resulted in the establishment of the Midland dialect as the standard speech had begun before Chaucer's time. London was the seat of legislative and administrative activity. To the capital there naturally gravitated educated persons from all parts of the country. This led to the displacement of the southern dialect by that of the East Midlands, which, in virtue of its intermediate character, was intelligible to both the northern and the southern Englishman. Add to this the fact that the two university towns were linguistically within this area and the still further fact that this dialect was "the King's English," as Chaucer himself hints in the introduction to his *Treatise on the Astrolabe*, and we have a combination of circumstances and conditions which are sufficient to account for the prevalence of this type of English among the educated classes at this time.

Chaucer's Influence

The works of Chaucer, read and imitated as they were, in the next century undoubtedly helped to popularize the language for literary purposes. Strong claims have been made for others, especially Gower and Wyclif, but it is generally conceded that Chaucer's influence has been the most important. It is believed, however, that even without his aid the speech of the capital would have eventually become the standard speech of the English nation.

Even if Chaucer was not the creator of the English language nor the Father of English Poetry, as he was once styled, his fame rests, nonetheless, on perfectly secure foundations. He combined the literary vision of a prophet with the gifts of a poet. His fellow countryman and contemporary, John Gower, whose earlier writings were in Latin and French, was slow to recognize the literary value of the English vernacular and for many years hesitated to risk his literary laurels by writing in the native tongue of the majority of his compatriots. But Chaucer, like Dante, sensed the present merits and the future possibilities of the vernacular. With the author of the *Testament of Love* Chaucer could well have said: "Let clerks indite in Latin, and let Frenchmen in their French indite their quaint terms for it is kindly to their mouths; and let us show our fantasies in such words as we have learned in our mother's tongue."

Chaucer found in the English of his native London a language with a copious and expressive vocabulary and a rich and racy idiom well suited to his needs. Instead of using the alliterative style which had been traditional in English verse and must have sounded barbarous to the cultured ears of the courtiers for whom he wrote, Chaucer turned to French literature for his models, although he had the insight to perceive that the decadence of French poetry had begun. His tendency to realism and his good fortune in finding in English speech a fresh medium for poetic expression saved him from becoming the victim of contemporary French literary conventions. His intimate study of Ovid and his contact with the works of Petrarch and Boc-

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Readings in American History

Martin F. Hasting, S. J., M. A.

St. Mary's College, Kansas

Author's Note: The following list of fictional and non-fictional books proved a useful aid in the teaching of American History in High School. Since the purpose governing the selection was to provide approved, available, and especially interesting reading, the list is not exhaustive. And, as is apparent, the books are not uniform in literary quality nor of the same intellectual content. Discriminating approbation on the part of the teacher is a necessary safeguard, lest, for example, a student of mediocre or less ability attempt to read a book which would be very interesting for a superior student, but for him only a discouraging assignment. This means that the greater the teacher's knowledge of suitable books, the better the direction of the student's reading. Also, no attempt was made to list separately fictional and non-fictional books.

The "sources" for the titles were the various historical fiction lists published by THE HISTORICAL BULLETIN, Catholic library lists, the catalogue of the library of the school wherein the courses were taught, and the teacher's own acquaintance with suitable books.

The "checkup" on the reading was made thus:

1. To eliminate "overburdening," an arrangement was made with the English teacher whereby the same book (one a semester) could be used for the periodically required assignment in the English class.

2. Two weeks before the deadline for the report (or three weeks if the book was one not on the list, but approved by the teacher) the student presented the book and an examination booklet (or the equivalent).

3. Using the book as a reference, pertinent questions were placed in the examination booklet. These questions contained the usual ones on author, characters, etc., and several designed to show particularly whether or not the book had been carefully read. Thus if two or more students should read the same book, the questions could be made different enough to discourage collaboration.

4. The book was returned as soon as possible to the student. The examination booklet was retained by the teacher.

5. On the assigned day, the booklets were passed out and filled in by the respective students during the class period.

COLONIAL PERIOD

Spanish

George Griffith, *The Virgin of the Sun*. Pizarro and de Soto in Peru.

M. B. Littleton, *By the King's Command*. De Soto.

Alfred Lunn, *Saint in the Slave Trade*. St. Peter Claver in Cartagena.

Theodore Maynard, *De Soto and the Conquistadores*.

Mary Johnston, 1492. Columbus.

M. Shore and M. Oblinger, *Hero of Darien*. Balboa.

French

Joseph Altsheler, *The Hunters of the Hills*, *The*

Masters of the Peaks, *The Sun of Quebec*. French and Indian War.

Neil Boyton, S.J., *Mississippi's Blackrobe*. Fr. Marquette.

Willa Cather, *Shadows on the Rock*. Life in old Quebec.

Charles T. Corcoran, S.J., *Blackrobe*. Fr. Marquette.

L. V. Jacks, *La Salle*.

Alice Jones, *The Chevalier de St. Denis*.

Franklin McDowell, *The Champlain Road*. New France and missions.

Everett McNeill, *Daniel Du Luth*.

F. T. Patterson, *White Wampum*. Life of Kateri Tekawitha.

Agnes Repplier, *Pere Marquette*.

Francis X. Talbot, S.J., *Saint among Savages*. Jesuit Missions; St. Isaac Jogues.

John Wynne, S.J., *The Jesuit Martyrs of North America*. *Pioneer Priests of North America*.

English

Dwight Allen, *Drums in the Forest*. French and Indian War.

Joseph Altsheler, *The Free Rangers*. *The Riflemen of the Ohio*.

James Fenimore Cooper, *The Deerslayer*, *The Last of the Mohicans*. Indian Wars. *The Inland Sea*, *The Pioneers*.

Edward Eggleston, *Brent and Red Jacket*. Indian Wars.

E. Forbes, *Paradise*. King Philip's War.

Kenneth Roberts, *Northwest Passage*. Rogers Rangers; Indian Wars.

Francis Rolt-Wheeler, *Colonial Ways and Wars*.

H. Spalding, S.J., *Arrows of Iron*. Founding of Maryland.

G. Z. Stone, *Cold Journey*. French and Indian War.

H. L. Stuart, *Weeping Cross*. Indian Wars in Connecticut.

W. M. Thackery, *The Virginians*. Washington; Braddock's Defeat.

Stewart White, *Daniel Boone*, *Wilderness Scout*.

THE REVOLUTION

Joseph Altsheler, *The Sun of Saratoga*.

J. Boyd, *Drums*.

T. A. Boyd, *Shadow of the Long Knives*. Revolution in Ohio.

R. W. Chambers, *Cardigan*.

Winston Churchill, *The Crossing*. Clark's campaign.

J. Fenimore Cooper, *The Pilot*. John Paul Jones.

Edward Ellsberg, *Captain Paul*. John Paul Jones.

Esther Forbes, *Paul Revere and the World He Lived in*.

J. P. Kennedy, *Horseshoe Robinson*. Revolution in South Carolina.

J. H. McCulloch, *The Splendid Renegade*. John Paul Jones.

Bernard Marshall, *Red Coat and Minute Man*.

E. Page, *Tree of Liberty*. Centers around Thomas Jefferson.

Kenneth Roberts, *Arundel*. Arnold's attack on Quebec. *Rabble in Arms*. Burgoyne's campaign. Oliver Wiswell. Tory side of Revolution.

Constance Skinner, *Silent Scot, Frontier Scout*. Revolution in Tennessee.

Emma Sterns, *Drums of Monmouth*.

Lowell Thomas, *Hero of Vincennes*. George Rogers Clark.

Maurice Thompson, *Alice of Old Vincennes*.

D. P. Thompson, *The Green Mountain Boys*. Ethan Allen.

REVOLUTION TO WAR OF 1812

Joseph Altsheler, *A Herald of the West*. West, 1811-1815. *The Wilderness Road*.

Grace Curl, *Young Shannon*. Lewis and Clark Expedition.

Helen Nicolay, *Decatur of the Old Navy*.

William Wilson, *Shooting Star*. Tecumseh.

THE FRONTIER: CATTLE, MINING, RAILROAD, FARMING

Joseph Altsheler, *The Lost Hunters*. West. *The Great Sioux Trail*. *The Texan Star*. *The Texan Triumph*. *The Texan Scouts*.

Sister Blandina, *The End of the Santa Fe Trail*. West; Billy, the Kid; Colorado.

Walter Burns, *The Saga of Billy the Kid*. Cattle drives; Lincoln County War; bandits.

Willa Cather, *Death Comes to the Archbishop*. Life of Bishop Lamy of New Mexico.

Winston Churchill, *The Crossing*. Settlement in Mississippi region.

A. Derleth, *Wind over Wisconsin*. Black Hawk War.

Edna Ferber, *Cimarron*. Southwest; Oklahoma.

A. de Fierro Blanco, *Journey of the Flame*. Early days in California.

Zane Grey, *Fighting Caravans*. Covered wagon days.

W. S. Hoffman, *Richard Haddon*. Prairie du Chien.

Emerson Hough, *Covered Wagon*. Oregon Trail. *54 40' or Fight*. Oregon country. *North of 36*. Cattle-men in the Reconstruction period.

Helen Hunt Jackson, *Ramona*. Early California.

Will James, *Sand*. Cowboys. *American Cowboy*.

George Ruxton, *In the Old West*. Kit Carson and the Mountain Men.

Charles L. Skelton, *Riding West on the Pony Express*.

Paul Wellman, *Death on the Plains*. Indian War; Custer.

Wylie, *Tombstone*. Outlaws in the west; Wyatt Earp. Stewart White, *Long Rifle*. Rockies in 1820's. *Gold*. California in '49.

S. E. White, *Gray Dawn*. Early San Francisco; vigilantes.

Owen Wister, *The Virginian*. Cowboy.

Marquis James, *The Raven*. Sam Houston.

CIVIL WAR AND AFTER

Joseph Altsheler, *The Guns of Bull Run*. *The Guns of Shiloh*. *The Scouts of Stonewall*. *The Sword of Antietam*. *The Star of Gettysburg*. *The Rock of Chicka-*

mauga. *The Shades of the Wilderness*. *The Tree of Appomattox*.

J. Boyd, *Marching On*.

Winston Churchill, *The Crisis*.

S. Crane, *Red Badge of Courage*.

H. Hagedorn, *The Rough Riders*. Spanish-American War.

Mary Johnston, *Cease Firing*.

L. L. S. Krey, *And Tell of Time*. Aftermath of Civil War in Texas.

Honore Morrow, *With Malice Toward None*. Lincoln, as President.

....., *Famous Prison Escapes of the Civil War*.
WORLD WAR I

Joseph Altsheler, *The Guns of Europe*. *The Hosts of the Air*.

Guy Empey, *Over the Top*. Personal story of an English soldier.

Nordoff and Hall, *Falcons of France*. Lafayette Escadrille. *War Birds*. Lives of American Aces.

TODAY

John Hershey, *Into the Valley*. Marines on Guadalcanal.

Stanley Johnston, *Queen of the Flat Tops*. "Lexington"; Coral Sea.

Byron Kennerly, *Eagles Roar*. U. S. Eagle Squadron in England.

Edward Rickenbacker, *Seven Came Through*. Rescue.

Felix Reisenberg, *Full Ahead*. Merchant Marine today.

Robert Trumbull, *The Raft*. 34 days afloat.

Russell Whelan, *Flying Tigers*. U. S. airmen in China.

William White, *They Were Expendable*. "PT" boats in the Philippine battle.

James Whittaker, *We Thought We Heard the Angels Sing*. Co-pilot of Rickenbacker's plane tells his story.

Romulo, *I Saw the Philippines Fall*. A first-hand account.

Chaucer

(Continued from page thirty-four)

cacio set newer artistic models before him. Yet, when full acknowledgment is made for the formative influences of foreigners and their literary masterpieces there remains the fact that it is to the eternal glory of Chaucer that he cut loose from these sources and developed a literary style which, at its best, is characteristically his own. Coulton claims that he became "the first real master of a charming English style, and that he retained an undisputed literary supremacy until the Elizabethan Age." There appear to be no valid grounds for challenging this substantial claim. Moreover, it should never be forgotten that like every great genius he did not hesitate to leave the beaten path. He dared to experiment and to select from his wide reading and varied experience whatever suited his purpose, or accorded best with his own peculiar talents. To quote Cowling: "In two fields, narrative poetry and familiar style, he stands second to none. . . . In an age when English poetry needed invigoration, he gave it new life and showed it fresh paths. He compelled the English that he spoke to sing. . . . He made poetry English. He made English poetry."

Clerics of St. Viator

Sister M. Lilliana Owens, S. L., Ph. D.

Bernalillo High School, New Mexico

THE Clerics of St. Viator is a modern community founded in the last century by Reverend Louis B. Querbes of the Archdiocese of Lyons, France. It was toward the end of the year 1826 that Abbé Querbes conceived the idea of founding the Clerics of St. Viator. He himself wrote: "The idea came to me as an inspiration from God."¹ His zeal urged him to hasten but his humility caused him to believe himself unworthy of such a mission and to fear that the inspiration might be an illusion.

When he had reflected upon his project, Abbé Querbes decided to choose the youthful St. Viator as the patron of his congregation because he believed the life of this young saint displayed the virtues that should characterize the life of a catechist, viz., humility, piety, profound attachment to his ecclesiastical superiors, zeal for the service of the altar and the Christian education of youth. These were the virtues he wished to see exemplified in the lives of his religious men.

In 1828, after he was convinced that his idea was from God, he submitted it to his ecclesiastical superior, Archbishop Jean Paul Gaston de Pins, Apostolic Administrator of the Archdiocese of Lyons. The archbishop turned the matter over to the Vicar General, Abbé Cattet. The plan met with the vicar general's approval and the foundation was actually begun the latter part of 1828. By a decision, dated August 8, 1829, the Royal Council of Public Instruction approved the regulation and the statutes of the Schools of St. Viator. A royal ordinance of January 10, 1830 sanctioned this decision and thus gave the young congregation a legal existence.²

When this ordinance was received, Abbé Querbes was engaged in a struggle with unexpected difficulties. The archiepiscopal administrator, who had at first approved his work, now suddenly opposed it. But the clouds cleared and on November 3, 1831 he received the news that in the council of that same day the administrator had approved the Institution of the Clerics of St. Viator and that he desired its success, in token of which he bestowed upon M. Querbes the episcopal blessing. On October 21, 1835, the feast of St. Viator, the young religious community was constituted a religious congregation. From this day the community took its place among the religious congregations of the Church. The decree of approbation was confirmed September 21, 1838 by Pope Gregory XVI. The apostolic brief is dated May 31, 1839.³

Until 1859 Père Querbes devoted himself unrelent-

ingly to his parish and to his community. During the first months of the year which was to witness his death Père Querbes accomplished a work that was dear to his priestly heart, the establishment of a confraternity in honor of the Holy Angels. The rule of this pious association, the last act of his pastoral ministry, bears the date February 2, 1859. On September 1, 1859, Father Querbes entered upon his agony, and about 9:15 in the evening he gave his soul to God. The slab over his grave bears the following inscription:⁴

Under this stone reposes, awaiting the blessed resurrection, the body of Jean-Louis-Joseph-Marie Querbes, priest of admirable zeal, disinterestedness, and charity, who during thirty-seven years was Curé of the parish of Vourles, founded there the Institute of the Clerics of St. Viator, died the first of September 1859, aged 66 years.

The American Apostolate

In the middle of the nineteenth century the need of Catholic education was keenly felt by those in charge of the religious interests of the people in diverse sections of Canada and the United States. The Parochial Clerics of St. Viator had already won fame in France as aids to the clergy in school and church and had become known to many bishops and priests on this side of the Atlantic. Bishop Joseph Rosati of St. Louis, Missouri, and Bishop Ignace Bourget of Montreal, Canada, almost simultaneously made appeals to Father Querbes at Vourles for brothers and priests of his community to take charge of schools and colleges. In answer to the repeated requests of Bishop Rosati, Father Querbes sent six men to the United States.⁵ There were four French brothers—Thibaudier, who was to be the regent of the foundation, Lahaye, Pavy, and Lignon, and two Americans, who had previously been sent over to France by Bishop Rosati to join the community and then to return with the others. The little band left Havre on November 4, 1841. To their great relief the *Governor Davis* finally landed in New Orleans on January 5, 1842 after sixty-one days at sea. They were kindly received by Bishop Blanc of New Orleans and entertained in his home. They then set sail for St. Louis, where they arrived on January 31, 1842 to find a disillusionment awaiting them. Bishop Kenrick received them heartily, but he had no house in which to lodge them, neither land nor money to give them. There was no longer any question even of the land in Kaskaskia which had been promised them by Bishop Rosati. It was indeed a life of trials and hardships, but the missionaries bravely faced the situation. Three months later they were able to procure a means of livelihood when the public school for boys in the little town of Carondolet, Missouri was entrusted to their care.

¹ See Daniel O'Connor, C.S.V., *The Life of Père Louis Querbes, Founder of the Clerics of St. Viator, etc.*, an unpublished manuscript in St. Bernard Hall Library, Bourbonnais, Illinois (1938), and in the Archive of the Provincial House of the Clerics of St. Viator, Chicago, Illinois.

² See E. L. Rivard, C.S.V., *St. Viator and the Viatorians*, p. 161.

³ For details of this community see O'Connor, *op. cit.*, Rivard, *op. cit.*, and Père Seguret, *Institut des Clercs de St. Viator*.

⁴ See O'Connor, *op. cit.*, "Last Years of Père Querbes," p. 125.

⁵ O'Connor, *op. cit.*, p. 154 et seq.

Things progressed favorably for the Viatorians in the United States until 1847. But the addition to the orphanage of the Sisters of St. Joseph, which they had expected would be built, was not built, and there was no prospect of any construction in the near future. Father Thibaudier felt it advisable under the prevailing unfavorable circumstances to give up the attempt at an establishment in the United States and to return to France after the close of the school year in 1847.⁶ However, they did not go to France but to Montreal, Canada, where it would seem that Providence had destined them to set up a permanent establishment. Out of the apparent failure of Carondelet came additional strength for the beginnings of the Viatorians at Joliette College, which is admittedly one of the best equipped modern colleges in the Dominion of Canada.

Growth in Illinois

While the Viatorians were multiplying their establishments in Canada, a number of French Canadians were making settlements in the fertile plains of Illinois. The oldest and most important of these at the time was the parish of Bourbonnais. It was not long before each of the small towns of Kankakee and Iroquois counties enjoyed the occasional services of the clergy and some of them had resident pastors.

A Catholic boys' school in St. Anne, Illinois had been established as early as 1855. It enjoyed great popularity, but after one brief year the Christian Brothers, who had charge of it, were recalled to Montreal on November 17, 1856, because of the grave trouble in which the pastor, Father Chiniquy, had become involved with the episcopal authority in Chicago.⁷ Thus the academy which had been planned as a nursery of Catholic Faith fell back into the hands of this apostate Chiniquy and his followers and became a school of schism.

Reverend J. Côté was appointed pastor of the Bourbonnais parish in 1865, nine years after the outbreak of the Chiniquy affair. He wrote immediately to the Very Reverend Champagneur, C.S.V., the Provincial of the Viatorians, in Joliette, Canada, and begged for brothers to take charge of this school for boys. At first, Father Champagneur refused his request. Father Côté would not take a refusal and went in person to plead his cause before Father Champagneur. He concluded his plea by saying:

Father, you must send at least two brothers and a priest who will take up the pastorate of Bourbonnais and act as director of the Brothers of the school. With the consent of the Bishop, I resign my parish into your hands in order to insure the success of an undertaking which we all have so much at heart. . . . I will become curate of St. Mary's Church in Chicago. *Deus providebit.*⁸

Moved by the generous sacrifice, Father Champagneur sent Reverend Pierre Beaudoin, Brother Jean Baptiste Bernard, and Brother Augustin Martel, who arrived in Bourbonnais in September, 1865. The school was suc-

cessful and Father Beaudoin petitioned his superior in Canada to open a classical college in Bourbonnais. In 1868, Reverend Thomas Roy was sent to Bourbonnais to begin the famous institution known as St. Viator College. Eventually it became necessary to establish a province in the United States with a regularly established novitiate and a complete provincial organization. Reverend Cyril Fournier was the first provincial of Chicago and of the new novitiate which was established at Bourbonnais, Illinois on the Feast of St. Bruno, October 6, 1882.⁹

Many changes have come to the Clerics of St. Viator of the Province of Chicago. Among these was the transfer of the Novitiate from the location in Bourbonnais to Chicago, and then from Chicago to Columbus College, Chamberlain, South Dakota, then to Lemont, Illinois and back again in 1942 to Bourbonnais, where it is at present in what is now known as St. Bernard Hall.¹⁰ St. Bernard Scholasticate for the college students of the community was opened in Bourbonnais in 1924, where it remained until the closing of St. Viator College in 1938. The Viatorian college students were then sent to St. Ambrose College in Davenport, Iowa and to other places for higher study. The Clerics of St. Viator surrendered the direction of St. Edward's in Chicago in 1931 and were given charge of St. Patrick Parish, Kankakee, Illinois in the same year.¹¹ A year previous to this they had taken over the work of St. Joseph parish and the Cathedral Boys' High School, Springfield, Illinois.

A great cross shadowed this growing province of Viatorians in July, 1938, when the famous old St. Viator College, which had for many years been struggling under a financial problem, was finally overwhelmed with the burden of its debt and closed its doors. But the closing of St. Viator College was, in its way, something providential, for it led to a diffusion of the community, thus making it better and more widely known in the United States.

⁹ O'Connor, *op. cit.*, p. 163.

¹⁰ This was formerly the old Legris property.

¹¹ Cf. Sister M. Lilliano Owens, S.L., *The History of St. Patrick Parish, Kankakee, Illinois*, (1943) for an account of this parish.

St. Thomas Aquinas concerning Democracy: "Therefore the making of a law belongs either to the whole or to a public personage who has care of the whole people" (*Summa Theologica* Ia IIae, Q.90, a 3).

"The ruler has power and eminence from the subjects, and in the event of his despising them he sometimes loses both his power and his position" (*De Erudit. Princ.*, bk. 1, ch. 6).

In Statuary Hall of the United States Capitol are represented Charles Carroll, Rev. Jacques Marquette, S.J., and Rev. Junipero Serra, O.F.M. Catholics are: Commodore John Barry, "Father of the American Navy," and General Stephen Moylan, Secretary and Aide-de-Camp of General Washington.

⁶ *Ibid.*, 161.

⁷ Rivard, *op. cit.*, p. 193. This priest openly resisted the Bishop and on September 3, 1856, was publicly and solemnly excommunicated. He has gone down in Illinois Church History as the "Apostate Chiniquy."

⁸ Rivard, *op. cit.*, pp. 198-199.

Decline of the Guilds

Francis J. Aspenleiter, S. J., M. A.

St. Mary's College, Kansas

THE medieval guild system has rightly been called one of the greatest glories of those Ages of Faith. So completely were the guilds a part of the life of that period, so closely were they linked with the spirit of that age, that the disappearance of Medieval Europe witnessed also the dimming luster of that organization which eventually died in the foreign and hostile atmosphere of another age. As in the rise or fall of any great movement or institution many factors exert their force, so too we will find many causes contributing to the collapse of this centuries-old system. Historians have advanced a wealth of reasons in explanations of this decay, yet so intent are they on material factors that few consider the moral factor involved, the fundamental factor which explains the presence of the others. The medieval guild system was a thorough product of that age, and we can explain its decline only in the light of the disappearance of the medieval spirit. A brief study of the more important material factors will suffice to reveal the influence of the moral.

External Causes

A large number of historians and economists see in the decay of the guilds only the march of economic evolution. These economic fatalists pay high tribute to the guilds for the indispensable services they rendered to society in their day, and attribute their decline merely to inevitable economic progress. Ashley expresses their sentiments with considerable clarity:

It must be noted that the economic conditions of the time, the difficulty of communication, and consequently the small market for most commodities, the absence of mechanical aids to production, and the like, rendered anything but small industrial undertakings impossible. As soon as in any industry the amassing of great capital became feasible . . . the guild system tended to become a mere form. Given small industrial undertakings, given the current political, ethical, and religious ideas, the guild system was inevitable.¹

There is no doubt that the changing economic conditions necessitated modifications in the guilds, but did that mean that the principles and ideals on which that system was based had to be abandoned? This theory of evolution might be understandable if the guilds had belonged to one brief stage of economic evolution, but they had maintained themselves through seven centuries.

The centuries from the eleventh to the eighteenth were creative though sometimes chaotic centuries, full of action, movement, change, progress, and the guilds had proved their adaptability throughout. Why did they at length die and disappear?²

The Renaissance, the Reformation, and State Absolutism are instanced as important external factors in the decline of the guilds. Certainly, the spirit engendered by the Renaissance and Reformation played an important role, but we maintain that this was a moral factor. Moreover, the ultimate explanation lies in the

cause of these movements, a cause apparently inoperative when the guilds were at the peak of their glory.

The direct result of the Reformation was to weaken, not to ruin the guild system. Only the religious element in the system was directly affected. A Statute of Edward VI (1547), confiscating certain guild properties, is typical of similar enactments. Of it Ashley says:

The Statute of Edward VI neither 'abolished,' nor 'dissolved,' nor 'suppressed,' nor 'destroyed' the craft companies. It left all their corporate powers and rights intact except insofar as religious usages were concerned. . . . The act must be recognized to be simply what it professed to be: the confiscation of revenues used for specific religious purposes.³

Though the existence of the guilds long after the firm establishment of State Absolutism is sufficient refutation of the argument which makes that political system an adequate explanation for the disappearance of the guilds, the truth of the matter is that the state remained a strong "prop to the guilds when they lost their inner strength."

It remained the policy of the government and of the town authorities to keep the various occupations under the system of supervision which had been created in the later Middle Ages; and therefore, as new centers of industry grew up, as new occupations made their appearance in old centers, or as the number of men in some petty occupation grew large enough to attract attention, they were all brought, if possible, within the same organization.⁴

Other explanations frequently proposed are the enlargement of markets and changes in production. The return of law and order with the establishment of the national states expanded markets from a local to a national basis. At the same time, the progress of navigation and exploration threw open new foreign markets. Thus were brought into prominence the great merchant and industrial capitalists. This explanation ignores the definite historical facts that there had been a gradual enlarging of markets since the revival of trade and commerce in the tenth century. It was this very condition which led to the development of the craft guilds from the old merchant guilds. The guilds had adapted themselves to earlier expansion.

Subsequent to the enlargement of markets were changes in production. Somerville very clearly shows that great merchant capitalists did not necessitate great industrial capitalists:

As a matter of fact, the big industrial capitalists of the sixteenth and seventeenth centuries had large factories only in exceptional cases and mechanization did not come until the guilds were already dead, so it cannot be blamed for their decay. The industrial capitalists of that century functioned through the so-called domestic system of industry. The essence of the system was that the worker owned his tools and worked on his own premises, though he worked on raw material supplied by the capitalist and he worked at the orders of the capitalist instead of for the consumer direct as under the early craft system. Guild principles could very well have been applied to the domestic system if the domestic producers had been organized and imbued with the guild spirit, and had been properly supported by public opinion and the public authorities.⁵

¹ W. J. Ashley, *English Economic History and Theory*, Part II, 168-169.

² H. Somerville, *Why the Guilds Decayed*, 10.

³ W. J. Ashley, op. cit., II, 154.

⁴ W. J. Ashley, op. cit., II, 153.

Internal Causes

Internal causes, which obviously exerted a tremendous influence in the decay of the guilds, can be grouped into three classifications: abuses which crept into the system, growing despotism, and "division in the heart of the guilds." We need here note merely a few of the cardinal abuses which, appearing after the fifteenth century, were indicative of the growing decay.

A study of the documents and conditions of the time reveals violations against the regulations limiting the number of apprentices a master could employ. Thus standards of work were lowered and the security of the journeyman was jeopardized by this exploitation of cheap labor. Bribery eventually secured the non-observance of the enforcement of the right of search, a guarantee of sound material and good workmanship. Fundamental regulations for the preservation of justice, equality, and solidarity, such as prohibitions against the practice of several professions, the cornering of raw materials, and the sale of goods below guild standards and prices, fell into increasing neglect. The gradual control of guild affairs by a few leading families resulted in a spirit of ultra-conservatism, an exaggerated respect for tradition, and hostility towards innovations. Thus, when confronted by the problems arising from the new industrial system, guild leadership was incapable of handling the situation.

The growing despotism became apparent with the passing of numerous regulations and qualifications for entrance. Excessive fees were demanded of those becoming apprentices or entering mastership; and mastership, which at first was open to every qualified applicant, was increasingly limited to the members of masters' families. This exclusiveness tended to place guild control in the hands of a narrow hereditary oligarchy. This tendency was furthered by a general spirit of apathy and indifference towards their obligations manifested by the guild members themselves.

Another very significant sign of the weakening spirit was the division which gradually grew up within the guilds themselves. Under the assault of the growing despotism and the many abuses, it was inevitable that the harmony within the guilds should suffer proportionately. Journeyman guilds, formed to provide social and economic benefits for this class, now became defensive organizations to secure fair wages and fair treatment for the members. Thus the fraternal solidarity of the medieval guilds was rent by an incipient class strife between employers and employees. Evidence of discord arose even between the masters themselves because the poorer masters found themselves gradually forced into the role of employee, as specialization and the domestic system came into prominence. The importance of the quarrels between the guilds themselves is minimized by Somerville:

The quarrels were disedifying and we may well believe that they were injurious to the guilds. However, the fights were keenest when the guilds were most vigorous and there was less beligerency when they were in their decline.⁵

Moral Causes

Even this summary treatment of the material factors is sufficient to reveal their inadequacy to cause the destruction of so powerful an organization as the guild system. The full explanation lies in the answer to the question, why were those cogent destructive factors present? Why were the guilds no longer able to adapt themselves to new conditions? Why do we find widespread abuses and internal unrest after the fifteenth century? The answer is lucidly pointed out by Somerville:

The mistake that many writers make is to confuse symptoms and causes of the decay of the guilds. The real causes were not material but moral, they were less economic than religious. The soul of the guild system was the Catholic Faith with its principles of brotherhood. The guilds took root in the Catholic soil of the eleventh, twelfth, and thirteenth centuries and grew in the light and air of the Catholic Faith. They continued their flourishing career in the fourteenth century. The fifteenth century saw them in brilliant flower but then they began to go to seed because the fraternal, religious spirit was giving way to individualism and materialism.⁷

Further on he expands this point:

The important point to notice, because most historians fail to stress it, is that this fatal policy of exclusivism, the artificial closing of doors to journeymen, was not due to any material change in the conditions of production, such as the enlargement of the market, it was due simply to moral deterioration, to the growth of selfishness, to the weakening of the old sense of fellowship. 'Contrary to the true meaning of the first foundation of the fellowships and fraternities' is the phrase used in a complaint against the craft guilds of Norwich in 1543. All the critics and reformers of the guilds in the sixteenth century sought the remedy for evils in the return of the guilds to the observance of their professed principles. Nobody believed that a change in economic conditions had made the guild system obsolete.⁸

We see, then, that the seed of dissolution was the moral deterioration of the time, the growth of selfishness and the decline of the spirit of Christian charity and brotherhood on which the whole structure rested. Once the foundations of the guild system had been undermined, the material causes were able to flourish and wreak their havoc. The whole question is briefly summed up by the late Sovereign Pontiff, Pius XI, who cites the example of the guilds when he stresses the importance of morality in the construction and maintenance of a sound economic order.

At one period there existed a social order which, though by no means perfect in every respect, corresponded nevertheless in a certain measure to right reason according to the needs and conditions of the times. That this order has long since perished is not due to the fact that it was incapable of development and adaptation to changing needs and circumstances, but it is due to the fact that men were hardened in excessive self-love and refused to extend that order, as was their duty, to the increasing numbers of the population; or else, deceived by the attractions of false liberty and other errors, they grew impatient of every authority and endeavored to throw off all government.⁹

⁷ H. Somerville, op. cit., 20.

⁸ H. Somerville, op. cit., 24.

⁹ Pius XI, *Quadragesimo Anno*, Sect. 97.

A NEWS-NOTE ON INTER-AMERICAN RELATIONS

THE BULLETIN does not make it a practice of recording news items, as a general rule. However, there are times when exceptions are in order, and this is one. Knowing the enlightened interest of so many of our readers in Inter-Americanism, as was consolingly evi-

(Please turn to page forty-eight)

⁵ H. Somerville, op. cit., 13-14.

⁶ H. Somerville, op. cit., 19.

Belgian Elections

(Continued from page forty-eight)

dren of school age demand a communal school besides the private one already existing in the place, one will be set up. Religious instruction was provided for. The communes are to determine whether or not religious instruction is to be a part of the official programme. Teachers under the old system not now needed in the new are to be retired on liberal pensions. The state would control school inspection. Normal schools must be provided. The new bill was more than fair to non-Catholics. Perhaps its framers, in their endeavor not to oppress their former oppressors, bent backward a little in being even more considerate of them than of the Catholics.⁹

Renewed Liberal Opposition

The acknowledgment by the Liberals of the defeat of their party in the elections of June 10 did not mean that they were going to accept the Catholic victory hands down. If they had ever been liberal in granting rights to others but themselves, that generosity had disappeared toward the end of the nineteenth century. Gambetta had acknowledged with brutal frankness that liberty to the Liberals was the prerogative of the party in power when they were in power. And if the Liberals were not anti-Catholic at the beginning they certainly did become so. During the first fifty years of Belgian independence they formed an alliance with the masonic lodges. To the members of this alliance, the Catholic Church seemed to be a corpse blocking the road of progress. Van Humbeck, mason and liberal, had said in 1879: "Catholicism, the Catholic religion is, in my eyes, a corpse; the Catholic religion, in its dogmas, is dead; these dogmas nullify conscience. We must fight it, and drive it out from elementary education."¹⁰

So it is not surprising that Liberal disturbances followed the Belgian elections of 1884. Jesuitism, the Inquisition, ultramontaniam had, in the eyes of the opposition, taken hold of Belgium again. Abuse and violence, the usual means of expression, were again used, as they had been in 1871, 1872, 1875, 1877, 1878. The Liberal press was soon active in calumniating its adversaries. The new government, it said, was going to refuse bread to the poor who would not attend Mass. So general had the infamous attacks become that men of good will in high standing asked the head of the ministry for an official repudiation of the attacks. This M. Malou gave¹¹ under date of July 11. On August 5, a mob howled and hooted the ministers as they entered the parliamentary building. The Minister of the Interior, M. Jacobs, called

on M. Buis, the Burgomaster of Brussels, to preserve order. On Sunday, August 10, two demonstrations took place in the capital, one Liberal, the other Catholic, but fortunately no fight ensued. Sunday, August 31, the day after the lower house voted through the new Education Bill, a monster Liberal demonstration was held, in which tens of thousands carried a petition to the King to veto the bill. An official at the palace received it in his name, Leopold II himself being away over the week-end. This demonstration also passed without open fighting.

Rioting in Brussels

The Catholics determined to stage a counter-demonstration. The day fixed was the Sunday following. M. Buis gave permission and promised protection. By Saturday, September 6, 83,000 had pledged to attend. Over 200 bands of music were promised. Thousands poured into Brussels from Antwerp, Ghent, Bruges, Tournay, Liège. These delegations assembled a little before noon on Sunday before the Gare du Midi. What happened to them that day in the capital is described in a review for November, 1884:

Every one carried in his button-hole the national tricolour, red, yellow, and black. At all the approaches to the different railway entrances were compact masses of Liberals, each armed with a heavy stick and a very powerful shrill whistle, which he never forgot to use. From the moment of their arrival, it was evident to the Catholics that an attack on them was in preparation. The vast majority had come expecting nothing of the kind, and were therefore ill-prepared to receive it. Long before the procession was formed organized raids were made upon the bands of music and bearers of banners, men of course powerless to defend themselves, instruments were battered, drums kicked in, and banners torn and thrown to the winds. At two o'clock the procession started, and passing the Boulevard Hainault, opposite the Bourse, was simultaneously assailed on both flanks by a Liberal force. The onslaught was so sudden and so well arranged that the procession was cut at once into two. The front portion being separated from the rear was powerless to defend itself, cramped in its movements, and pressed in on the flanks and centre, while a perfect storm of blows from loaded sticks, life preservers, and leaden gauntlets was rained down upon those offering the slightest resistance. The Civic Guard, who were stationed here in force, and whose officers could not have been in ignorance of what was in store for the procession, neither protected the attacked nor arrested the aggressors. A second ambush assailed them further on, near the *Marche aux Poulets* and in *La Petite Rue au Beurre*. The fighting here was very severe, but in spite of a vigorous defense, the line of procession was again broken and thrown into confusion. Repeated attempts were made to re-organize the procession, but totally unaided and unprotected by the police, cut up into numerous sections, separated from its leaders, the procession had to disband.¹²

Troops were offered the burgomaster by the government to help him preserve order, but he said he could manage without assistance. He did not succeed. It was half past four Monday morning before the last part of the procession reached the railway station under armed escort. Many of the rioters were men under the influence of liquor, men of low class paid to cause disturbance and howl down the clergy. About 300 persons were wounded, some seriously, one later dying of injuries. There were anti-Catholic demonstrations at Antwerp and Ghent on the return of the delegates to these towns. It is no wonder that some towns boycotted Brussels' tradesmen in retaliation for such outrages. Legal action was taken against the capital to make it pay, as in Belgian law it was bound to do, for injuries and damages.

⁹ The poor and girls were carefully provided for in the new law of 1884.

¹⁰ Cf. the article mentioned in Note 7 above also for the growth of the alliance between Liberalism and Freemasonry during the first fifty years of Belgian independence.

¹¹ The French text of this letter, as well as the very interesting note addressed to the Minister, may be found in *The Month*, LII (November, 1884), 339-340. *L'Echo du Parlement*, an organ of the Belgian Liberals, began an article in its evening edition of Tuesday, July 15, with the words: "Ou vous irez à la messe ou vous crèverez de faim." Cf. *The Tablet*, XXXII New Series (July 19, 1884), 85-86.

¹² *The Month*, LII (November, 1884) 350-351.

Three days after the riot of September 7, the senate also passed the Education Bill. Nothing now remained but for the king to sign it. On Wednesday, September 17, a Liberal delegation approached the king. "They wished only to inform the king of the true sentiments of a large portion of the population, and were convinced that his Majesty would find a solution conformable to the true interests of the country." They did not dare openly ask the king to veto the bill or dissolve the chambers, since both were unconstitutional procedures. Yet these were the only means that could now be used to prevent the bill becoming law. Leopold II easily enough caught the implication of the petition and replied in noble wise:

I receive your petition as the expression of the wishes of a large number of citizens invested with the functions of magistrates. I have also received numerous petitions worded in a contrary sense. In view of such a divergence of opinion, I must conform to the will of the country as expressed by the majority of the two Chambers. You are too flattering in praising my wisdom, but I accept what you say regarding my scrupulous observation of the duties of a Constitutional Sovereign. I shall always remain faithful to my oath, and shall continue my efforts to assure the regular working of the Parliamentary régime. I shall never make distinctions between Belgians, but shall treat all alike. My conduct will be the same now as in the year 1879. In using my prerogative in accordance with the spirit of the Constitution, I serve Belgium, our two great parties, and the noble cause of liberty, to which I am deeply devoted. I thank the Burgomasters for the sentiments they express towards me.¹³

So the king signed the bill, and it was published in the *Moniteur*, the semi-official publication of the government, on September 22. It was to take effect the second of October.

But Liberal agitation was not yet over. A black flag was waving over the club-house in Brussels. Some Radicals even talked of a republic. The king was hooted and insulted; the queen was not spared. On Tuesday, September 23, the police had to break up three Liberal mobs celebrating the anniversary of the Belgian revolution of 1830. The opposition now stated that the new government had been voted in because of a restricted franchise based on taxation, forgetting that they themselves had had this law passed to keep themselves in power. Early in October, whistling and hissing greeted the king and queen as they went to the palace, and shouts interrupted M. Jacobs as he rose to speak in the hall. Insulting posters and placards appeared; low language was used.

Communal Elections of 1884

On Sunday, October 19, the communal elections were held in 2,585 communes. In 1,658 of them the Conservatives won, the Liberals in 642. Two hundred and forty-four communes had voted out the Radicals. Brussels, Ghent, Liège and Antwerp went Liberal, while in many other places the vote was divided. It was another Catholic victory, but, acting as though the four largest towns constituted the country, the Liberals rejoiced and claimed a victory. The king must dissolve the houses, they said. Their press poured forth misrepresentations to deluge the truth. The Radicals expressed their glee by breaking windows of convents and other Catholic buildings; the guard had to be kept on duty till three

in the morning. The Liberals became more and more bold now. A few days after the October elections, MM. Bara and Rollin had an audience with the king. This meeting, terrorism, violence and the strength of the opposition in some parts of the country were wearing away the sovereign's resistance. M. Malou obtained an audience with him and tried to show how clearly the will of the country had been given in the elections. But Leopold had now determined to make concessions to calm the populace and demanded the resignation of Jacobs and Woeste. M. Malou went to consult with the cabinet. At first it decided that all the members should stand or fall together, but on reconsideration decided to carry on. MM. Jacobs and Woeste handed in their resignation. M. Malou thought it better not to stay on under such circumstances and gave up his post as head of the ministry. He had served his king and country faithfully forty years.¹⁴ M. Bernaert was induced to take his place, and appointed M. Volder and M. Thonissen to replace MM. Woeste and Jacobs. These and other changes of portfolio were made Sunday, October 26.

What, one might ask, had become of Leopold II's courageous stand of scarcely a month ago? Then he spoke as a truly constitutional king, of fidelity to his oath and to the Constitution, of bowing to the will of the majority of his people. Since then the Catholic and Conservative party had won another victory at the polls in the communal elections, a real victory, a victory not to be spirited away by the misrepresentations of the Liberal press and by violence. In 1879, when an unjust educational bill was passed by a comparatively slight majority in the lower house and a scant majority in the senate, the king was mute. Neither did he make any move to protect the sacred rights of the majority of his subjects. Now, on the contrary, a violent minority of the opposition intimidates him into demanding the resignation of ministers who have the confidence of the country and the respect even of their opponents. True, the government did not fall and the new cabinet carried on with courage and firmness in spite of the sorry treatment it had received at the hands of the head of the country. But concessions wrung from a sovereign by such means is a dangerous departure from precedent and tends in the direction of mob rule. As a Belgian correspondent said at the time:

Of course this is a very sad affair. The Cabinet came out of the crisis considerably weakened. Let us hope that the Catholics will not allow themselves to be dejected, notwithstanding all the difficulties they have to face. Still, when one thinks of it, our country is in a very bad plight. The Liberals when in power can do whatever they will; have recourse to the most mischievous and vexatious measures, and the Catholics are not allowed to do even what is just and upright. Truly this is very much to discourage all loyalty . . . the future is dark with stormclouds. *Dieu protège la Belgique!*¹⁵

"May God protect Belgium!" That was the prayer in the heart of many a citizen. A wave of indignation

¹⁴ His words were: "Voilà, Sire, que je vous sers depuis quarante ans, j'en ai assez, je me retire."

¹⁵ The text (English) of this letter is given in *The Tablet*, XXXII New Series (November 1, 1884), 685. The letter was written October 26.

¹³ *The Tablet*, XXXII New Series (September 20, 1884), 440.

swept the country. What would Leopold do next? The Liberals in league with the Republicans and Radicals were clamoring for the dismissal of the ministry and the dissolution of the houses. Would that be the next stage down the road of concession? The Liberals were like the shrew made famous by a great spiritual writer: if you bend before her railings and make concessions to her, her demands know no bounds.

Final Status of the Bill

Fortunately, however, the worst fears were not realized. The king dared not go further; the opposition was somewhat cooled by the concession. The newly constituted ministry went ahead with the program it had promised to carry out should it take office. The new Education Bill was moderately but firmly applied. Teachers no longer needed were retired on generous pensions; unnecessary schools were closed; the shameless squandering of the people's money was done away with. Within a few months 792 teachers were pensioned. In the same time the suppression of 836 communal schools was asked for by the local authorities. The budget for education for 1885 was curtailed by four and one-half million francs under the head of "the state" alone, and economies were made under every other head over the budget of 1882. M. Thonissen, the new Minister of the Interior and Public Instruction, in his report on the school budget and situation in 1885 stated: "Everywhere the communal councils have been prompt to reject neutral teaching and to make religious teaching obligatory."¹⁶ That statement is the finest and most official summary statement of the Catholic victory in the Belgian Elections of 1884.

¹⁶ Quoted in *The Dublin Review*, XIII Third Series (April, 1885), 330. In this same place M. Thonissen gives a summary of the work achieved in the field of education by the new government. It is an official and detailed statement.

Two Swords

(Continued from page thirty-two)

For a moment both Colonna and Nogaret were a bit embarrassed; but soon the former gave vent to a torrent of insults and Nogaret followed suit. Boniface remained unruffled and maintained a dignified silence. When they had finished speaking, the pope calmly offered to give up his life for Christ and His Church. For three days the aged pontiff was kept prisoner and submitted to many outrages and privations. Meanwhile his palace was sacked and his archives were plundered. On the third day, the natives of Anagni rose to the aid of the pope with the cry: "Long live the Pope! Death to the foreigners!" They attacked the bands of Sciarra and Nogaret and beat them out of the city and freed the pope. Four hundred horsemen conducted the pontiff back to Rome. Boniface, however, was seized by a fever, and within a few weeks after his ill-treatment and humiliation he rendered his soul to God on October 11, 1303.

Why?

Since the character of Boniface VIII has been much misunderstood and even maligned by many historians, a word might be said in vindication of Boniface by offering some observations concerning the chief calumnies with which he has been slandered.

The first accusation against Boniface is that he had no right to the papacy, on the charge that he had used trickery to procure the abdication of Celestine V. The celebrated Augustinian Cardinal, Aegidius Romanus, vindicates Boniface in the following words:

Many persons yet living can testify that the Lord Pope Boniface VIII, then a Cardinal, urged the Lord Celestine not to abdicate, insisting that the Sacred College could act in the name of His Holiness. This was heard by many.⁴

The testimony of Aegidius is especially reliable, because he was a devoted friend of Celestine and the former tutor of Philip the Fair.

Secondly, Boniface is blamed because he confined Celestine to the castle of Fumone. Boniface did this to avoid a schism, since many preferred to contest the right of the pope to abdicate. There was danger, then, that if Celestine could have been approached by the enemies of Boniface, he might have been a pliant instrument in the hands of these unscrupulous partisans who were eager to start a schism.

Thirdly, Boniface is accused of having been too harsh with the Colonna family. Anyone who is acquainted with the treachery of this family is almost tempted to ask whether anyone could be severe enough with them. Cardinal Wiseman refutes this charge and also the other charges made by the adversaries of Boniface.⁵ The testimony of Cardinal Stephanesius, who knew Boniface well, will help us to judge fairly whether Boniface possessed such harsh traits of character.

It has been so frequently repeated that Boniface was arrogant, haughty, violent, vindictive, and unjust, that I dread shocking the reader, when I declare that he was, on the contrary, good, pacific, and forgetful of injuries; and nevertheless, this is the truth. In all the difficulties that he encountered, he counselled peace; he never punished without having offered pardon, and he never refused this when it was asked.⁶

The fourth accusation against Boniface is that he claimed temporal power over Philip and that, in general, he extended the papal power too far. This accusation is based especially on the contents of the Bull *Unam Sanctam*. In the very synod in which this bull was issued, the pope said: "It is forty years since we were initiated in the science of law, and we know that there are two powers ordained by God. How then can anyone believe that such foolishness entered our mind (as to assert that the French King holds his temporalities from the Pope)? We protest, therefore, that we have no intention to usurp, in any way, the jurisdiction of the King; but the King cannot deny, any more than any other Christian, that he is subject to us by reason of sin."⁷

Posterity is indebted to Boniface for the institution of the jubilee; canon law owes to him the "Sixth Book

⁴ Aegidius Romanus, *De Renunciacione Papae*, c. 23.

⁵ Nicholas Wiseman, "Boniface VIII," in *Dublin Review*, 1841.

⁶ Raynaldus, *Ann. Eccl.* 1303-1342, quoted by Parsons, *Op. Cit.*, p. 433.

⁷ Parsons, *Op. Cit.*, pp. 417-18.

of Decretals," and science, in general, is grateful to him for founding the Sapienza or Roman University. He enriched the liturgy with several compositions, among which are the "Ave, Virgo Gloriosa," the prayer "Deus, qui pro redemptione mundi . . ." and two fine orations on the canonization of Louis IX.

A few lines of poetry, we feel, would be a fitting close to such a dramatic story. Violently opposed though

he was to Boniface, the terrible tragedy of Anagni caused Dante to set aside his Ghibelline bias and allowed the Catholic in him to assert itself in the following verses of his *Purgatorio*.

Entering Alagna, lo the fleur de lis,
And in his vicar, Christ a captive led!
I see him mocked a second time—again
The vinegar and gall produced I see
And Christ Himself 'twixt living robbers slain.
(Canto XX, I, 86-90—Wright's trans.)

Recent Books in Review

AMERICAN HISTORY

Pioneer Jesuits in Northern Mexico, by Peter Masten Dunne, S.J. Berkeley and Los Angeles. University of California Press. 1944. pp. x + 227. \$3.00

The series of studies on the Jesuits in colonial New Spain, published under the general editorship of Herbert E. Bolton, is growing. The present volume is the third in the series and Father Dunne's second contribution, his *Pioneer Black Robes on the West Coast* is well known. In this study Father Dunne takes the reader to the eastern side of the Sierra Madre of the West to tell the story of Jesuit frontiersmen on Mexico's central plateau. And a fascinating story it is.

As on the Western Slope, Franciscans had begun the work of Christianization and civilization which the Black Robes were called upon to take over in the last decade of the sixteenth century, when the *frailes* found it impossible to be everywhere at once. Three years after Padres Gonzalo de Tapia and Martín Pérez had gone over the divide and into Sinaloa, two other intrepid Black Robe pioneers pushed beyond the Zacatecas frontier to the Laguna country. They were Padres Juan Agustín de Espinosa and Gerónimo Ramirez, and the year was 1594. Parras became the center of this mission district. A few years later the Jesuits founded their missions in the Topia country, high up in the Sierra Madre Occidental—this was the field of labor of the indomitable Hernando de Santarén, one of the greatest of the Jesuit frontiersmen. A short time later the nation of the Tepehuanes was approached. The work went on with its usual share of success and hardship, disappointment and failure, until in 1616 the great storm of the Tepehuan revolt broke over the frontier north of Durango. Before it had passed eight Black Robes, a Franciscan and a Dominican, together with a considerable number of settlers, had perished at the hands of the Indians. But the work still went on. Father Dunne carries the story through the next decade. The continuation awaits publication.

This work is not simply a recital of events, of missions founded, conversions made, sacraments administered; it is a real frontier story. The concept of the mission as a frontier institution is continually present, and in allowing such a theme to dominate the story Father Dunne makes a truly fine contribution. It is a work in which all the techniques of scholarship are employed to best advantage and yet so deftly used that they do not detract from interest and readability. In this statement the present reviewer merely reechoes the gracious and very correct view of Dr. Herbert E. Bolton, expressed in the editor's preface.

JOHN F. BANNON

Jefferson Davis and His Cabinet, by Rembert W. Patrick. Baton Rouge. Louisiana State University Press. 1944. pp. 368. \$3.75

In this treatment of a sadly neglected phase of Confederate history Doctor Patrick has made available a scholarly work which should prove of great value for the student of American history, in general, and for students of the Civil War period, in particular. The author has recorded, in a most commendable and objective manner, the "cabinet-careers" of men whose activities played a major role in the prosecution of the Confederate cause, but whose accomplishments, unfortunately, have been consigned to the Limbo of a Lost Cause.

The official governmental lives of the several individuals who shared the problems and burdens which weighed so heavily on the shoulders of Jefferson Davis are succinctly and clearly related. A few apt, brief biographical observations are added to the official data, but this is done with a gratifying exclusion

of non-apropos and irrelevant details. From a perusal of the several "official" lives described, the student can readily gain a clear picture of the hopes entertained, the obstacles encountered, the fears endured, and the disappointments met by the Confederate President and his colleagues during the four long years of the war.

Some may complain that the author has erred on the side of brevity in some instances. The charge may well be made, but the reader should bear in mind that the author is, of necessity, confined as to space and anticipates any such complaint in his preface where he states, quite frankly, that he does not intend to offer his work as a definitive account of the Confederate administration. Such a work, the author modestly confesses, must first await the publication of monographs on the men who held office in the ill-fated Confederacy cabinet.

Jefferson Davis and His Cabinet is an elaboration of the author's doctoral dissertation and the author has, fortunately for those interested, included a long bibliography of manuscripts, official records and documents, collected source materials, pamphlets, etc., which he had occasion to consult in the formulation of his original work.

BRENDAN C. McNALLY

Westward The Women, by Nancy Wilson Ross. New York. Alfred A. Knopf. 1944. pp. 199. \$2.75

Though some of the claims in the introductory pages of this stimulating book may prejudice readers, there can be no denying that woman's place in history has often been neglected. This neglect the lady-writer sets out to correct, at least to the extent of doing justice to the pioneers of the northwest portion of our land. By careful selection of pages from the diaries and letters of her heroines and with the help of many accounts given by witnesses but recently alive, she succeeds in weaving an interesting and comprehensive tapestry of the life and labors shared by these women.

Many of the simple, soul-revealing passages quoted have a special appeal because of the light they cast on heroic personalities. Such, for instance, are the words of the courageous band of nuns who left their beloved Belgium, and the gentle security of the Notre Dame convent of Namur, to brave the wilds of the West for the sake of their Indian charges. On the other side of the ledger, there was a full share of the women-adventurers whose journey to this new land was motivated by a different sentiment. It is in depicting these characters that the book suffers a serious defect. Miss Ross chooses to glamorize situations that might questionably deserve recording, but which no amount of retouching can hope to render as important contributions to the building of the great land of Western America.

The last chapter of the book serves as an overall viewing of the pioneer woman in her virtues and weaknesses. It also contains the author's thoughts on the present-day successors of these women and on the difficulties facing them. She makes an appeal for an intelligent consideration of how women are to make their best contribution to the age in which they live, and offers the possibility of combining a life in the home with an active career outside it. Whether such a plan could be carried out, and still bring the benefits to the family that were conferred by the pioneer mothers, is a point that seems quite dubious.

DONALD CAMPION

Margaret Brent—Adventurer, by Dorothy Fremont Grant. New York and Toronto. Longmans, Green and Co. 1944. pp. x + 293. \$2.50

Carrie Nation's convictions led to activity, as many rows of shattered bottles testified. Another woman whose convictions led to heroic activity was Margaret Brent.

Cecilius Calvert, the second Lord Baltimore, inherited from his father the charter which gave him jurisdiction over the colony of Maryland. For ten years Lord Baltimore's palatinate had prospered. Calvert sought new settlers for the thriving colony, and Margaret Brent, "Gent., Adventurer," presented herself among the foremost.

This book gives us the story of Margaret's hardships and struggle for freedom, of her love for a gallant gentleman and her sufferings for her faith during the years 1639 to 1649.

Margaret Brent set sail with her sister Mary and her two brothers, Giles and Fulke, whom she persuaded to share her adventures. Here at last was a new land where Catholics could freely practice their faith. But the early years of the Maryland Colony were years of painful toil on the part of those pioneers who built up the homes, farms, and defenses. There were constant alarms from volatile Indians and other trouble-making settlers, but there was freedom.

Dark days, however, loomed ahead for Catholic colonists in Maryland. Religious liberty had prevailed from the founding of the colony; now, in 1649, the "Toleration Act" brought about new religious persecutions. Margaret saw the colony attacked by Protestant zealots, her home burned, the whole structure of the colonial society destroyed. The governor, Leonard Calvert, whom Margaret loved, was forced to leave the colony to the mercy of destructive English soldiers. He died in 1647, leaving to Margaret the land as well as the faith of the colony's settlers. Her appeal to the legislative body for the right to vote qualifies her to be called the "original suffragette." Opposed on every side in her management of Calvert's property and finally slandered to Cecilius Calvert, she turned with Giles to the colony in Virginia. The story of the loss of the Catholic foothold in Maryland, coupled with the disasters following the inception of the Cromwellian regime, form a powerful background for an impressive historical character.

EDMUND H. HEDGES

EUROPEAN HISTORY

Jules Ferry and the Renaissance of French Imperialism, by Thomas F. Power, Jr. New York. King's Crown Press. 1944. pp. 199. \$2.75

During the brief period between 1881-1885, France, under the premiership of Jules Ferry, underwent an amazing overseas expansion. Despite the domestic problems of the newly-born Third Republic, despite Ferry's preoccupation with his laicizing school laws, despite the lack of parliamentary and popular interest in colonial ventures, France's empire grew to an area of more than three million square miles, including such territories as Tunisia, Tonkin, much of the Congo basin, the French Sudan, and many others. Mr. Power's book is a study of this growth, with special emphasis on the part Jules Ferry played in its formation.

At the time of Ferry's first premiership, France was little interested in colonization. She was engaged instead in reorganizing herself after her defeat in the Franco-Prussian war. But nationalistic French foreign diplomats and soldiers were interested in colonization. In Tunisia first, then in the Congo, their unofficial machinations brought on political crises. Ferry hesitated; but urged on by Bismarck, whose policy of the moment lay in appeasing France, he found it necessary to act. Thus launched on colonial expansion, it was easy to reestablish old French claims abroad. It is the author's thesis in this book that Jules Ferry's part in this expansion was that of a guide rather than that of a leader which is the role usually assigned him by historians.

This is a valuable book. It is a scholarly treatment of a little known and very important period of French history. The story of French imperialism is accurately set in its proper historical focus. The clear exposition of French acquisition of such lands as Tunisia and Tonkin will be of great utility in understanding the discussions on territorial claims which are certain to take place at the peace conference.

JOHN M. GINSTERBLUM

People, Church and State in Modern Russia, by Paul B. Anderson. New York. Macmillan Co. 1944. pp. vii + 240. \$2.50

World War II has revealed beyond doubt the power of Soviet Russia. Many Americans look with fear and suspicion upon the role the Great Russian Bear will play in the post-war world. In hopes of allaying this fear and suspicion Paul Anderson has undertaken to write this book.

The scope of the title is entirely too comprehensive to allow for adequate treatment in a book of this size. Each one of the forces mentioned requires a volume in itself. However, the author does furnish some helpful information concerning the Russian people which should aid towards a better understanding. The chief merit of the book lies in its singular contribution to our knowledge of certain aspects of the Orthodox Church. The author is not to be blamed for failing in the difficult task of keeping up with and analyzing a regime which is always doing things that call for explanation.

In general, I believe Paul Anderson is too optimistic and idealistic. He wants people professing *opposite* ideologies to work together side by side in *identical* fields. "Christians and atheists have a common ground in which to work." (p. 236). He refers both to domestic Russia and international Russia. In his endeavor to cement American-British-Russian friendship I'm afraid he has gone to the extreme in painting for us an idealistic Russia, and in so doing has blotted out the *de facto* picture of Soviet Russia.

J. J. SCHLAFLY

CHURCH HISTORY

The General Who Rebuilt The Jesuits, by Robert G. North, S.J. Milwaukee. Bruce Publishing Company. pp. 292. \$3.00

The life of John Roothaan is of value to the student of history because it portrays a phase of early nineteenth century Europe which is not sufficiently appreciated. The extremes of conservatism and liberalism are the chief object of study in most books on this period. Without a knowledge of the middle course which endured the jars from the two extremes, one has not seen the whole picture nor has one grasped the significance of this conservatism and liberalism. While John Roothaan was building up the unity of The Society of Jesus he was at the same time defending and propagating the true classicism of western civilization in the face of romantic liberals who were reacting passionately against its decadent form. While conservatives hesitated he stood fast as defender of the Holy See, an intimate of the Vicar. In turning the Jesuit scholars to the teaching of St. Thomas Aquinas, he was securing the mind of Europe against complete derangement at the hands of the so-called *natural metaphysicians* of the day.

The author overcomes some of the defects which have marked hagiographers from their beginning. He uses something of the style of an historical novel in producing a living personality. This happily brings the book beyond mere scholarship. Such a treatment to be satisfactory demands close documentation of parts that might be thought mere fiction. There are a few instances of excess in the use of colloquialism but this does not weaken the reliability of the work. The author has availed himself of all the sources on Father John Roothaan. The book can be counted on for accurate narration of the facts connected with the restoration of The Society of Jesus, her rebuild and her service to the Church in tempestuous times.

THOMAS O'B. HANLEY

Father Tim, by Harold J. McAuliffe, S.J. Milwaukee. Bruce Publishing Company. 1944. pp. 162. \$2.25

This is an enlightening book. It portrays the life of a man who let his light shine before men that all the less fortunate might profit from his God-given wit, good humor, and organizing genius.

Every city in the United States today has its share of down-trodden, neglected wrecks of humanity. Nearly every city has run-down Catholic parishes in the districts where these people congregate. But not every such parish is blessed with a pastor like Father Timothy Dempsey. Father Tim undertook every task that came his way—from steadying the step of an habitual drinker to the settling of a labor dispute in which 3500 men were involved—with the confidence that can be born only from faith in the Master's words: "What you have done to one of these, my least brethren, you have done to me."

The author has made good use of his knowledge of social work and social problems in dealing with the many-sided aspects of the work of Father Dempsey. He shows us that Father Tim never studied social work from books; he learned its principles from the gospels and put them in practice in regard to every person with whom he came into contact. Father Tim, as his friends affectionately called him, was a Monsignor of the Roman Catholic Church, a priest of God, a man among men. His feeling toward and work for his fellow men was so outstanding that a reader of the St. Louis Post-Dispatch sent a letter to the editor

stating: "The Governor need not look far to find the State's greatest living citizen. He lives in St. Louis and will be revered as a saint when the political colonels and so-called statesmen will have been long forgotten. . . . Hand the honor to Father Timothy Dempsey without further ado."

Any reader with a spark of enthusiasm and a speck of charity will be caught by the lesson contained in these pages. He will understand that even though the social problems of today have become tremendous in extent, the burden of living would be greatly lessened for the majority of mankind if every member of society would pitch in and do his part.

EARL J. KURTH

The School Controversy (1891-1893), by Daniel F. Reilly, O.P. Washington, D. C. The Catholic University of America Press. 1943. pp. x + 302. \$3.00

In a day when the parochial school system is taken for granted as a Catholic tradition throughout our land, it is good to recall the bitter struggles involved in the growth of that system. Not only did it suffer persecution from the hands of non-believers, who condemned it as un-American, anti-Christian, and everything else unpopular, but at times its supporters felt it was imperilled most by those within the Church who saw a better solution to the problem of educating Catholics in a secular atmosphere.

Dr. Reilly offers a careful, readable treatment of the struggle in its peak years, 1891-1893. It was a fevered three years and even at this date the full issues are not clearly demarked. The controversy among the Church leaders, as Allen Sinclair Will put it, was "without parallel in American Catholic history, in point of extent, intensity, and bitterness of feeling." Moreover, the dispute waged on the School Question was but part of this struggle. In his writing the author is careful to avoid the generalizations found in some books, according to which the American hierarchy was divided into "Corrigan-men, Conservatives, or Germanizers," as opposed to "Ireland-men, Progressives, or Americanists." On the other hand, one wonders if the author does not decline a little, in his interpretations, to the side of *St. Paul*? For instance, in the question of whether Archbishop Ireland overplayed the threat of popular scandal, in his defense to Rome, it would seem that Bishop McQuaid had some foundation for his charge, as Zvierlein asserts. Beyond a doubt, both Ireland's foes and friends were rather high-handed at this time.

Those interested in our American ecclesiastical background will welcome this volume as another step along the way of drawing a true picture of that interesting and troubled *fin de siècle*. As Dr. Reilly remarks, the story has had chance to settle and the details can be drawn more freely, with the departure of the actual players from the stage. The introductory summary of the growth of Catholic education, furnished by the author, would be valuable reading for any educator. As Bishop Peterson pointed out, in 1933, a reason why our Catholic School System can survive and flourish is "because the example of Archbishop Hughes, Bishop McQuaid and other courageous parish school pioneers, who overcame greater difficulties than ours, is ever there to sustain us and spur us on."

The author announces that copies of his book may be ordered from Providence College Bookstore, Providence, Rhode Island.

DONALD CAMPION

Tar Heel Apostle, by John C. Murrett, M.M. New York. Longmans, Green and Co. pp. 260. \$2.50

A life of the Tar Heel Apostle has at last been published. In a modest volume Father Murrett briefly tells the story of a humble, hard-working missionary who did much to stimulate and promote missionary interest in the United States, a country then considered a mission field. For twenty-five years Father Thomas Frederick Price spent himself trying to convert his native state, North Carolina. "Every Tar Heel a Catholic" was his goal. He journeyed up and down the state, built mission stations, erected a Catholic orphanage, invited missionaries to labor in the Tar Heel State, edited *Truth and The Orphan Boy*; nothing was too much for his home state.

Yet with each passing year Father Price clearly saw that if his native state was to be converted, there was yet another sacrifice to be made. The Church in America could not hope for complete and lasting success until Americans became permeated with foreign mission spirit. A foreign mission with its costs and sacrifices to the American people would insure the Church's foundation and advance in America. Thus it was that

Father Price willingly sacrificed himself and his cherished hopes; it would benefit his own North Carolina.

He joined forces with Father Walsh to found a foreign mission congregation, the Catholic Foreign Mission Society of America, better known as Maryknoll. Within a few years the Society was prepared to send forth its first band of missionaries. Father Price, an old man now, volunteered and was accepted to lead Maryknoll's first group into distant China. Here in the following year this heroic missionary died a painful death.

The life of Father Price was an inspiring one, and worthy of record, especially since the historical significance of his foundation is great. Though this book is valuable as a source of information, it might have been bettered by a more coherent treatment of the subject. At times it seems merely a recording of incidents. The account of Father Price's experiences at Lourdes and their influences on his later life is more satisfying for its penetration.

ORVILLE CATUSO

With Blessed Martin De Porres—Favorite Stories from The Torch, 1935-1944. Compiled by Norbert Georges, O.P., S.T.Lr. The Blessed Martin Guild. New York City. pp. 231. \$1.00

This book is a compilation of articles written during the last nine years and originally published in *The Torch*, a magazine published by the Dominican Fathers. The story of the life of Blessed Martin de Porres, the amazing spread of the devotion to this holy negro of seventeenth century Peru, and the importance of his mission in the world today, is vividly told by such authors as Ignatius Smith, O.P., and John LaFarge, S.J.

The Blessed Martin Guild has worked untiringly and successfully in bringing the knowledge of Blessed Martin's life and power to hundreds of thousands in this country. Since 1936 people have piled mountains of petitions before him. As a heavenly benefactor Blessed Martin, the poor, oppressed colored man who gave all he had not only to all men indiscriminately but even to animals, has become especially attractive today. Soldiers carry his medal; the sick kiss his relics; and now in what might be his most important work, Blessed Martin, as patron of interracial relations, is instructing white and colored people by his example what their attitude should be towards each other. Three hundred years ago he showed how the problem of the races which is so dangerously present today could be solved. The recognition of this negro Dominican lay brother and the study of his life will help much to solve the problem today.

This book of fifty-three selections varying in their approach to the life of this trail blazer of social work will be of interest to those who believe that the spiritual principles of a saint will greatly help and encourage us in our every day fight with the problems of our country. It is a fact of history that Blessed Martin made a spirit of communism totter in Peru and a dark race to rise out of persecution. *With Blessed Martin de Porres* explains this great work and pleads for an appeal to the same source of hope and strength today.

FRANK STOBIE

The Man Nearest To Christ, by F. L. Filas, S.J. Milwaukee. Bruce. 1944. pp. xv + 217. \$2.50

Here is a book that will interest everyone devoted in a large or small measure to the Patron of the Universal Church—St. Joseph. The author has produced a work not only for religious and priests but one that should attract the attention of the faithful as well. For St. Joseph is the patron of us all, the religious, the laborer and the family.

The Man Nearest to Christ is a scientific study written in a simple, popular style, one that will appeal to the average reader. Its outstanding characteristic is the digest in our own English language of the vast store of scriptural, patristical and theological knowledge down the centuries concerning the hidden, obscure, virginal foster-father of Christ.

Fr. Filas divides his essay toward the historical development of devotion to St. Joseph into three sections. Part I is a synopsis of the life of the saint and shows the contrast between the simple Gospel narrative and the often erroneous, yet popular, apocryphal legends. Such questions as St. Joseph's age, his virginity, selection, ancestry, dignity and sanctity are discussed in a pleasing and enlightening manner.

Part II treats the history of the devotion until 1550. Why there was a lack of devotion to the saint during the early ages of the Church, the spread of the devotion in the Eastern and

Western Churches, the mediæval devotion to St. Joseph among the religious and people, are some of the questions considered in this section.

In Part III, the devotion after 1550, we have a summary of the modern spirit of Christians toward their patron saint. It has been within the last four hundred years that St. Joseph has been given his deserved place in the ranks of the Church and the hearts of the Faithful,—next to Christ and the Virgin Mary.

Fr. Filas concludes his timely work by listing some of the modern Papal documents regarding St. Joseph. The rich bibliography and the many questions outside the scope of the present work give hope that the author will continue to give us further works on devotion to St. Joseph throughout the ages. No member of the Church Militant will regret reading *The Man Nearest to Christ*.

JOHN A. FITTERER

Men of Maryknoll, by James Keller and Meyer Berger. New York. Grosset & Dunlap (Printed by arrangement with Charles Scribner's Sons). 1943. pp. 191. \$1.00

This small book is an interesting commentary on present day missionary activity. It takes the reader from the leper colony in China to the fall of Hong Kong; through a Japan at war with the United States, and to the Philippines shortly before their fall; to the jungles of South America's "notorious Green Hell." The chapters, "Connecticut Yankee at Heaven's Gate," "Bombs and Bayonets," "Under the Rising Sun," and "In Bataan Fox Holes," touch vividly upon the missionaries' unselfishness and devotedness to their flocks at the beginning of World War II.

The men about whom this book is written can and should be an inspiration to every Christian American. They were young Americans—farmer lads, scholars, football stars, factory laborers, steel mill and mine pit workers—who chose the hard but eternally rewarding career of serving their fellowmen physically as well as spiritually, forgetting the barriers of nationality and condition in life. It is a book that every true American, young or old, will enjoy and benefit from in the reading.

There is, however, one caution which, I think, should be exercised by the reader: to feel the spirit of the missionary when reading the four chapters mentioned above.

WILLIAM H. STEINER

POLITICAL AND SOCIAL SCIENCE

Bureaucracy, by Ludwig Von Mises. New Haven. Yale University Press. 1944. pp. 125. \$2.00

How the administrative process is to be canalized has not yet been solved. Even those who agree that many social problems are so fluid that their public supervision requires discretionary authority in administrative officials are still seeking modes of control that safeguard liberty without thwarting effectiveness. To accomplish such objectives we explore the possibilities of full and fair hearings, of requirements to base administrative determinations of fact on the preponderance of the evidence, or of opportunities to have one's day in a judicial tribunal.

But in Mr. Von Mises' book no one must expect suggestions about such canalizing safeguards. Such topics are not in the least the object of his concern and wrath. Even if hearings were full and fair, if administrative findings of fact were conclusive only when supported by the preponderance of the evidence, or even if there were an independent judicial scrutiny of all administrative facts, his strictures would not end.

No matter what impression as to the scope of governmental intervention in economic affairs might be created in the early pages of the book, there is no doubt about this crucial point as the book progresses. Mankind can only be free and progressive if a totally unregulated market controls prices, wages, methods of competitions and conditions of labor. The student of American public law can easily think that he is reading again from Mr. Justice Field or Mr. Justice Peckham, so complete is this vindication of *laissez faire*. It goes to the unblushing extent of characterizing labor merely as a commodity.

Mr. Von Mises' basic contention is clear, if not convincing. It is impossible for the state, whether local or national, to regulate any segment of economic activity without setting in motion a train of events which must all too soon effectuate complete governmental dominance over all facets of human

activity. Hence, his stand is, "*Obsta principis*." Only naiveté he maintains, can characterize the thinking of any one who believes that any limited and apparently justified intervention by government in economic processes can lead to any result but complete state socialism. The inevitability as well as the obviously disastrous character of such an end-product must reconcile us to the hegemony of the unregulated market-place.

We have heard men proclaim against progressive action toward total state socialism. Their fears seemed grounded not so much on the belief that moderate regulation necessarily demanded total control, but on the conviction that those in charge deliberately planned to add total control to moderate supervision. Of some New Dealers, for example, it has been asserted that their more moderate instances of state intervention were mainly devices to conceal their ultimate determination to erect deliberately a totalitarian state. But Von Mises would say that, whether a New Dealer or Pope Pius XI permitted state intervention in any economic area, they are forced against their will to permit the omnipotent state.

A second basic contention of this volume is calculated to make the necessary acceptance of *laissez faire* more palatable. Contrary to what history or personal observation might appear to teach us about untrammelled economic activity, it is the author's contention that the working class will share generously in its abundance of goods. Unregulated market economy will not merely avoid state socialism. It is the only system that brings liberty and equality to entrepreneurs and workingmen. But this reviewer is left wondering whether the liberty and equality thus acquired is not the type whereby the rich as well as the poor are free to sleep under bridges and to seek their sustenance from refuse.

JAMES L. BURKE

Parliamentary Representation, by J. F. S. Ross. New Haven. Yale University Press. 1944. pp. 200. \$3.00

This is a very dull book to read. With the aid of a full apparatus of unexciting graphs, charts and figures, Mr. Ross proves what everyone knows: that under the present system the House of Commons (and the same can be said of the United States Congress) is not truly representative of the electorate. The Conservatives usually obtain far more seats than they are entitled to, the Labourites and Liberals fewer than they deserve. There are too many old people occupying the benches of Parliament, too many barristers, too many employers, too few butchers and candlestick makers. Eton has five hundred times, Harrow four hundred and fifty times, as many members as a truly proportional system would allow. Conservative Oxford and slightly less conservative Cambridge occupy nearly 30 per cent of the seats in Commons. It is not suggested that Mr. Ross has wasted the ten years of "detailed investigation and thought" which he states have gone into his book. His figures add weight to the arguments in favor of reform.

The third part of the book is devoted to the author's scheme of reform. It is disappointing. Mr. Ross is an advocate of the single transferable vote system of proportional representation. There is much to be said in favor of this system, but it could be said much more impressively and forcibly than Mr. Ross says it. Especially unsatisfying are his answers to the principal objections raised against proportional representation. The fear of a multiplicity of parties and government paralysis such as the Weimar Republic experienced in its twilight days is real. It is possible that the system of the single transferable vote would remove any real basis for this fear, but Mr. Ross' inadequate discussion of the subject does not provide the desired assurance.

Mr. Ross' figures show unmistakably that one of the major defects in the present system is that certain privileged groups are heavily over-represented while much larger groups are pitifully under-represented. It is not clear how proportional representation on a mere geographic basis will do much to change this condition. Occupational representation Mr. Ross rejects in one sentence. The fact that it was employed in Mussolini's Italy renders it suspect. The author's suspicion is natural but illogical. Not every instrumentality of government perverted by Fascism to its own corrupt ends is itself necessarily Fascist. Occupational representation should be examined critically but on its own merits.

GEORGE H. DUNNE

Local History: How to gather it, write it, and publish it, by Donald Dean Parker, ed. by Bertha E. Josephson. New York. Social Science Research Council. October, 1944. pp. 186. \$1.00

Besides the excellent development of the method of *Gathering Material*, in part one, *Local History* combines in a unit a reorganization of some of the best systems of writing, with a concise picture of the publishing business and opportunities for the amateur writer.

Perhaps the most interesting and most helpful portion of the book for the beginner in history writing is Part One. The attitude to take toward sources and just how to go about finding them is given in the first seventy pages. All the various possible sources are listed, with detailed methods of uncovering their valuables and making the most use of what is found. This information, all in one place, and so well organized, is invaluable as an aid to writers.

The section given over to the actual writing of the historical work is concerned with the details of the mechanics of collecting material on suitable papers, the use of right systems in typing, and other such fundamentals. Some excellent hints are included here on the use of phrases, quotations, footnotes, etc.

In Part Three, the author goes to some length in giving the methods of printing, the types used. He has offered a partial list of suggested persons or groups that might be interested in "backing" the publication of local history. The eight-page bibliography will be found helpful for any student of American history, who is planning a paper and does not know where to start. Besides offering books on writing, the author lists source books, guides, periodicals, special articles, etc.

Should you plan to write or to interest others in your department in writing history, this book will be a useful addition to your shelf.

R. NEENAN

(Continued from page forty)

denced by the splendid response to the number of last May, we would like to bring to the notice of our readers the splendid contribution made to Inter-Americanism, November 11 last, by Immaculate Heart College of Los Angeles.

A very successful conference was held with the aid of a whole battery of experts representing almost every walk and phase of American life as well as almost every one of the twenty-odd American nations. The program announced the purpose and one cannot put it better: "At a time when ideologies, pagan in inspiration, have brought the world to blood and tears, it is fitting that the New World, whose discovery and evangelization was Europe's greatest crusade, should stress the Christian ideals of the Good Neighbor Policy."

It was an all-day meeting. There were three general sessions and six section sessions. The topics of the latter were the following: The Spanish and Portuguese Languages in Our Educational Planning; Understanding the Latin-American through Travels, Contact, and Study; Cultural Acquaintance with Our Southern Neighbors through the Novel, Drama, and Poetry; Interpretations of Ibero-American Social Sciences; Opportunities for the Professions in Latin-America; Cultural Acquaintance through Art, Music, Radio, Television, and Motion Pictures.

Out of the conference came a number of resolutions, not the least important of which can be considered the following: That a permanent organization be established at Immaculate Heart College, under the direction of Sister M. Ancilla. We hope that this will be done, both to keep alive the enthusiasm engendered and to serve as an inspiration to other Catholic colleges to share the burden of "spiritualizing the Good Neighbor Policy."

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